THE

CHRISTIAN ADVOCATE.

JULY, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVIII.

(*Concluded from page 225.*)

5. *Rulers and Ruled.*—In the term *rulers* we include both *legislators* and *magistrates;* or those who *enact* and those who *execute* the laws.

In our happy country the people choose their own legislators. This is an inestimable privilege, and yet, like every other blessing, it is capable of abuse. It opens a door for ambitious demagogues to use a thousand unlawful arts to deceive the people, and to raise themselves to places of power and trust. All these arts every conscientious candidate for publick trust will avoid and despise. He will view the business of legislation as one that involves a high degree of responsibility, for which certain qualifications are necessary, and which he ought in some good degree to possess, or else to decline the trust altogether. He should seriously consider whether he is qualified to be a legislator; and if he judge that he is, he should still do nothing to create an improper bias in his own favour. He should, avoiding all disguise, frankly, explicitly, and fully, avow his opinions and sentiments. Then, if he is elected, he may act, as he ever ought to act, on the conviction of his own mind, without the fear of offending his constituents. In every instance he should appear, fearlessly and decidedly, in favour of every law, or every measure, which he verily believes will be for the good of the whole community, for which he is appointed to legislate. Let the popular current set as it may, his only inquiry should be, what does the publick good really require—*that*, he will say, I must pursue, or I cannot keep a conscience void of offence; and *that*, therefore, I will pursue, whether I retain my place and popularity, or lose them both.

Christ's kingdom is not of this world, and all experience shows that the Christian church has invariably suffered, when the state has interfered in its concerns—even when not only the professed, but the real intention has been, to show favour to the church. The concerns of the house or kingdom of our Lord are to be managed solely by laws and officers of his appointment, without any interference from the world. With this, however, it is perfectly consistent to say, that it is daring impiety for any legislature, where the light of revelation is enjoyed, to make any law in violation of the law of God, or which shall legalize any practice inconsistent with that law. To legalize such violation or practice, is not to leave the church to herself; it is to persecute her,

and to set the nation in opposition to her divine Head and lawgiver. It is, in a word, a national sin, exposing the whole community to the judgments of the God of the whole earth; for which there can be no possible compensation or equivalent. I shall not disguise from you, my young friends, that I am thus explicit on this point, because I am solemnly convinced, that our nation, as such, is at this moment chargeable with awful guilt, and brought into awful danger, by having set the law of the land in direct opposition to the law of God, as expressed in the fourth precept of the decalogue. Officers of the state are required in the management of the national mail, to perform services which they cannot render without a manifest derelict ion of Christian duty, and a flagrant violation of the command to which I have referred.

The duty of a legislator, then, consists in seeing that he is qualified for the trust which he sustains; in using all his influence to have such laws enacted, and no other than such, as, in his best judgment, will most promote the publick good; and in taking care, to the extent of his whole influence, that the laws of the state shall in no respect militate with the laws of God. His responsibility both to God and man is great; and of this a deep and lively impression ought constantly to abide on his mind.

Speaking of the office of the *civil magistrate*, the apostolick declaration is, "He is the minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil." It is evident from this, that the civil magistracy is a divine ordinance, and if so, not only ought the people over whom magistrates are placed to render due obedience and honour to them, but they ought, on their part, deeply to feel their responsibility to the God whose ministers they are. In the fear of God, and in view of the account which they are to render to him, ought all the duties of their office to be performed. This will lead them to a strict regard to the divine laws and institutions, and thus to recommend the observance of them to others. In such a country as ours, where happily the church and state are entirely disconnected, all the direct influence which magistrates have in the promotion of religion, is by their example. But this is a very powerful influence, and the magistrate who refuses it to religion, sins both against his God and his country. What then shall we say of those magistrates, whose entire example goes to promote vice and immorality; or who openly avow infidelity, and treat every divine ordinance with marked indignity and contempt? We must say plainly, that they are the scourge and curse of that community whose most important interests have been confided to their guardianship, and which they are sacredly bound to consult. Magistrates are under the obligation of a solemn oath, to discharge their official duties to the best of their knowledge and understanding. If they would not violate this oath, they must strictly execute and enforce every law that is made for the suppression, or prevention, of vice and immorality.

Summarily, then, the duty of magistrates consists in giving to the publick the full influence of a good and pious example; in the full and faithful execution of the laws; in administering justice between man and man purely and impartially; and we must add, as a matter of no small importance, not only their shunning to enkindle and cherish strife, but the constant use of all proper endeavours to prevent quarrels and litigation, and to promote the peace and good order of society.

In this free country the *ruled* choose, either *mediately* or *directly*, all their *rulers*. Legislators are chosen *directly* by the people, and hence are properly called *representatives*. In making this choice it is the obvious duty of the people to consider carefully and conscientiously, whether those to whom they give their suffrages are the fittest and best men for law makers, that it is practicable for them to elect. Neglecting this, they fail in their duty, and are really chargeable both with the folly and the guilt of the unqualified or disqualified men, whom they made their *representatives*. People are exceedingly apt to censure the conduct of publick men, when as much blame at least belongs to themselves, as to those whom they have put into power. They are so careless, or so partial, or become so attached to a party, that they entrust their dearest interests to those who mismanage or sacrifice them. Of this mismanagement or sacrifice have they, then, any more right to complain, than the individual has who finds himself a bankrupt, in consequence of employing an agent whom he might have known to be altogether incompetent or fraudulent—a dunce or a knave? He who is to exercise the elective franchise, ought most seriously to consider, whether the man for whom he proposes to vote is really an honest man or a rogue, an ignorant man or one well informed, a vicious or a virtuous man, a firm and independent man, or one who may be awed or wheedled to do wrong; and finally, whether he be a friend to religion and good morals, or an enemy to both. In regard to this last qualification, the artful and unprincipled politicians of our country have endeavoured to persuade the community, that the moral character and Christian principles of a candidate for legislative trust ought never to be regarded or considered; and by the aid of party spirit, they have been successful to a most lamentable extent. But surely Christians have as good a right as infidels or profligates, to be pleased with the entire principles, spirit, and character of the men of their choice. They certainly ought not to choose a man *merely* because he is a Christian. But among men who are qualified by knowledge and genuine patriotism to be the makers of laws, they may surely find, if not a practical Christian, at least a man who has a sincere reverence for religion. Our country is not yet in such a wretched state, that enlightened and patriotick men are not to be found, except among scepticks, profane swearers, popularity hunters, cheats, and profligates. The truth is, Christians suffer party spirit to blind and mislead them; and till they will so far renounce this as to refuse their suffrages to every flagrantly vicious and immoral man, and every known and malignant enemy to religion, they themselves are chargeable with much of the awful guilt, incurred by a nation whose laws come in conflict with the laws of God, and expose it to his frowns and judgments.

The duty which the *ruled*, that is, in our country, all *citizens*, owe to the magistrates who are placed over them, is—

1. To pray for them. "I exhort, therefore, (says the apostle Paul) that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." This, it is to be feared, is a duty too much neglected; and it deserves the very serious consideration of Christians in our country, whether, if they had prayed more, and more earnestly, for their lawgivers and magistrates, they would not have had fewer subjects for regret and lamentation, in reference to certain laws, and usages,

and transactions, and neglects of official duty, which exist in the state of which they are members. The exhortation of the apostle which I have quoted, was directed immediately to Timothy, and through him, doubtless, to all ministers of the gospel, in every age of the church. In every publick service of the sanctuary, especially on the Lord's day, there certainly ought to be at least one prayer, in which the blessing of Almighty God on our country, and on all its rulers and magistrates, should be distinctly and fervently implored; so that the minister of the gospel who omits this, may justly be considered as neglecting an important part of his duty. On days also of publick fasting and prayer, this subject of petition to Him who ruleth over all, and "from whom all blessings flow," ought to be particularly regarded. But the duty does not end here. It ought to have a frequent mention, both in family and secret prayer; and this not merely as matter of form, but as an object of great interest and desire.

2. It is our duty to treat magistrates with due honour, obedience, and respect. This is distinctly enjoined in the New Testament; although the primitive Christians lived under the government of heathen magistrates, by whom they were often most cruelly and unjustly treated. How imperious is this duty, then, in a Christian community, and in a country where magistrates derive all their authority, ultimately, from the people themselves? When it is found necessary to disapprove of publick men, and publick transactions, it ought to be done without reviling. The reviling and slandering of publick men, is, I really think, among the crying sins of this country. We ought cautiously to avoid it for ourselves, and to frown on the persons and publications chargeable with this evil—an evil at once offensive to God and injurious to our national character. Respect to their office, and, as far as practicable, to their persons, as well as prompt obedience to all their lawful commands, is due from every citizen, to every magistrate of our free and happy country.

3. A ready and cheerful obedience to every law of the state, not inconsistent with the law of God, is a duty we owe to magistrates—To them we owe it, that we may not give them hindrance, nor unnecessary trouble, in the execution of the law. Hence the injunction to be subject, "not only for wrath," that is, for fear of the magistrate's wrath, "but also for conscience sake." Every conscientious person will, from a regard to duty and to God, be more afraid of doing any thing unlawful, than of any penalty that the law or the magistrate can inflict—he will be a law unto himself.

4. The cheerful payment of tribute or taxes, is a duty which we owe to the law and the magistracy under which we live. This also is specially enjoined in the New Testament. "Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." How, then, shall we adequately estimate the enormous guilt of those who not only defraud the publick revenue, whenever they can do it secretly, but who, to effect their nefarious purposes, hesitate not to perjure themselves, and to tempt others to do it, by custom-house oaths, falsely taken. The degree of guilt incurred from this cause, in commercial nations especially, it is truly fearful to contemplate; and he who should devise an effectual plan to prevent, or to diminish it, would deserve to be esteemed among the best benefactors of his country. But it is not enough that we avoid the sin of cheating the publick revenue; we ought to pay an equitable part of the taxes imposed by lawful authority, without

murmuring or controversy—readily and cheerfully—with as much willingness as we pay any private debt for property conveyed or services rendered. We have all the deepest interest in the publick welfare, which cannot be promoted or sustained without adequate funds; to which, therefore, we should make our contributions promptly and without reluctance.

5. It not unfrequently happens that magistrates, or publick officers, need to be aided or facilitated in the discharge of their duty, in executing the laws; and in every case of this kind, it is the duty of every good citizen to render the requisite assistance, to the utmost of his power. To withhold co-operation is highly censurable; but to conceal the guilty, or obstruct the officers of justice, is to become a party with the offender, and "a partaker of other men's sins."

Having spoken, and, as I think, justly, against the infidelity of legislators and magistrates, it may be the more proper, my young friends, in concluding this subject, to caution you against mistaking or misapplying what I have said—This I shall do in the words of our Confession of Faith. "Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him."

WITHERSPOON ON REGENERATION.

(*Continued from p.* 290.)

The regenerate person has also new views of Jesus Christ, the great and only Saviour of sinners. Before, he was "without form or comeliness, or any beauty, that he should desire him." Before, (as is, alas! the case with very many) all the truths, relating to the person, character, and office of a Mediator were hated as absurdities, or despised as enthusiasm. They were nick-named nonsense, cant, and unintelligible stuff. Or if decency forbad this, they were altogether cold and without relish. But now, the name of a Saviour is "precious—even as ointment poured forth."* The strongest language is too weak to express his gratitude, or breathe out his love. "He is white and ruddy, the chief among ten thousand:—yea, he is altogether lovely."† How great is the difference between the self-righteous formalist and the humble penitent? The one, trusting in himself that he is righteous, knows little of the value of a Saviour; the other, deeply penetrated with a sense of guilt, and strongly conscious of absolute weakness, "counts all things but loss, for the excellency of the knowledge of Christ Jesus his Lord; and desires to be found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness that is of God by faith."‡

Again, the regenerate person has new views of the ordinances of Christ's appointment. They were formerly his burden, now they are his delight. Before, the Sabbath wore, as it were, a sable garb, and an offensive gloom. It was looked upon as a piece of confinement and restraint. He was ready to say, "What a weariness is it; when will the Sabbath be over, and the new moon, that we may set forth corn, and sell wheat?" But now, he calls it a delight, the "holy of the Lord, and honourable." Now, he thirsts after the water of life, esteems, loves, and desires the word of God. He now readily joins the holy Psalmist in all those fervent expressions to be found in his writings, of affection to the truths and ordinances of God. "O how love I thy law! it is my meditation all the day.§ The law of thy mouth is better to me than thousands of gold

* Cant. i. 3.
† Cant. v. 10.
‡ Phil. iii. 8.
§ Psal. cxix. 97.

and silver.* My soul thirsteth for thee; my flesh longeth for thee, in a dry and thirsty land, where no water is. To see thy power and thy glory, so as I have seen it in the sanctuary.† I was glad when they said unto me, let us go into the house of the Lord; our feet shall stand within thy gates, O Jerusalem!"‡

Suffer me now to conclude this general account of the spirit and temper of the regenerate, with a few particular characters, by which they will commonly be distinguished.

1. The new nature will discover itself by great humility. There is no disposition more the object of divine abhorrence and detestation, than pride; nor, consequently, any more amiable and necessary than humility. We are told, that "God resisteth the proud, but giveth grace to the humble."§ To the same purpose the prophet Isaiah, "For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."‖ Pride was the sin by which the angels fell from their glory and happiness. It appears to have been the chief ingredient in the first sin of man; and in general, the leading part of a sinful character. Before there can be any saving change; before there can be any esteem or relish of the gospel of the grace of God, there must be a deep humility of mind, and thorough conviction of guilt and wretchedness. —This must still continue, and have a constant and visible effect upon the believer's temper and carriage. The truth is, the way in which a sinner's peace is made with God, the ground on which his hope and comfort is founded, and the means of his improvement in the spiritual life, all conspire in making him humble. "Where is boasting? It is excluded. No flesh is permitted to glory" in the divine presence. Every sincere penitent, every real believer, every profiting disciple of Christ, learns the emptiness of the creature, the fulness, sovereignty, power, wisdom, and grace of the Creator and Redeemer, from all that he hears and from all that he feels.

In his former state, either his ignorance of God, or his wrong views of God and of himself, made him set a high value upon his own interest, and think he had a high claim to happiness, and success of every kind. This made him repine at the course of Providence, and very hardly allow that justice was done him when his attempts were defeated, or his desires disappointed. What sullen impatience do many show under the hand of God? What corroding envy possesses their minds, when they take a view of the (perhaps mistaken) happiness of others? But he that is born again is deeply sensible, that he deserves nothing at the hand of God. His habitual sentiments and language are the same with what we find in scripture so frequent with the saints: "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant.* It is of the Lord's mercies that we are not consumed, because his compassions fail not.† Unto me, who am less than the least of all saints, is this grace given."‡ Whereas, formerly, he was apt to view his own character with much complacence, and to have high thoughts of the dignity of human virtue, now he hath changed the stern pride of philosophy, for the self-denial and meekness of the

* Psal. cxix. 72.
† Psal. xliii. 1, 2.
‡ Psal. cxxii. 1, 2.
§ James iv. 6.
‖ Is. lvii. 15.
* Gen. xxxii. 10.
† Lam. iii. 2.
‡ Ephes. iii. 8.

gospel. He has such views of the glory and majesty of God, of the purity of his law, and of the holiness of his nature, that he sinks, as it were, into nothing in his own sight, and knows not how to throw himself into a low enough posture in the divine presence. Agreeably to this, we have a striking picture drawn by our Saviour in the parable of the Pharisee and publican, of true penitence, particularly as standing in opposition to self-sufficiency and pride: "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."*

Further, true religion makes a man humble toward his fellow creatures, as well as toward God. The one, indeed, is the certain and necessary effect of the other. Every thing which one man can enjoy in preference to another, and which ordinarily becomes the fuel of pride, is the gift of God, and therefore there is no room left to glory. What distinction can any man enjoy above another, but it must be of one of these two kinds, worldly advantages or spiritual gifts! Now worldly advantages are of no such value, in the eye of a real Christian, as to be matter of boasting. All swelling on this account is effectually restrained by true religion: that which brings eternity in view, makes all temporal things of wonderfully little value, to have or to lose. And even still less will a good man glory in his advantages over others of a spiritual kind. Pride can never be so greatly misplaced, as when it shows itself here. The Christian will say to himself, in the words of the apostle Paul, "For who maketh thee to differ from another? And what hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?"*

I cannot help also observing here, that every true convert is naturally led to consider himself as the chief of sinners, and every real Christian to reckon that others are preferable to him, in holiness and spiritual attainments. This is often taken notice of by religious writers, in a perfect consistency both with scripture and experience. We see this was the case with the apostle Paul, that eminently holy, faithful, and active minister of Jesus Christ. He expressly styles himself the "chief of sinners;" and says, "Howbeit, for this cause I obtained mercy, that in me first," or in me as a capital and leading instance, "Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."† And elsewhere to the same purpose, with a view to his ministerial labours; "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God; but by the grace of God, I am what I am, and his grace which was bestowed upon me was not in vain, but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."‡ This is easy to be accounted for. Every man must have a far more clear discovery and conviction of his own sins, in their heinous nature and aggravating circumstances, than of those of any other, as well as a greater insight into the remaining corruption of his own heart. Hence it is natural for him to conclude, that none have been so deeply indebted as himself,

* Luke xviii. 11, 12, 13.

* 1 Cor. iv. 7.
† Tim. i. 16.
§ 1 Cor. xv. 9, 10.

to the riches of divine grace, for pardon and recovery.

From every view we can take of the matter, therefore, it is plain that the regenerate person must be, according to the strong and beautiful language of the holy scripture, "clothed with humility." He must be very humble; he must be humble in every respect; he must be inwardly, habitually, constantly, universally humble. I know no disposition better fitted either to determine our character in general, or to decide when the Christian is discharging any duty in a proper manner. It is also a good touchstone by which to try a profession, or apparent zeal for religion. I am sensible it is a duty openly to profess Christ before men, and that he has pronounced a dreadful threatening against those who shall meanly deny him; "Whosoever shall be ashamed of me, or of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels."* There are many of the duties of a Christian which require a firm resolution, a boldness and fortitude of mind; yet even this should be accompanied with humility. Unnecessary ostentation is always a suspicious sign. A Christian should be constrained, in all such cases, by a sense of duty, and enter upon his work with a diffidence of himself, and reliance on divine strength.

Let not the reader think this part of the subject tedious, or extended beyond its due bounds; let him rather enter on a deep and careful search into his own heart, and see how it stands with himself in this particular. There is often a counterfeit humility. A proud and vainglorious carriage is odious to man as well as to God. Pride in one man, is always in open hostility against pride in another; nay, pride, when discovered, effectually defeats its own purpose. Not only is a man who is vain of nothing, justly and universally contemptible, but in all cases, as Solomon says, "for a man to search his own glory, is not glory." Even the most eminent abilities, the most amiable qualifications, and the most laudable actions, are greatly sullied by an apparent vanity and thirst of praise. It is hardly possible to bring others to acknowledge that man's worth who asserts it with his own tongue, and absolves the world by paying tribute to himself. Hence there is a remarkable observation of a foreign writer of eminent piety and learning, to this purpose, That a worldly principle, when it is attended with sound judgment, and in its highest perfection, does homage to religion, by imitating its effects. And, indeed, what is all politeness of carriage, but a sort of hypocritical humility, and an empty profession of that deference to the judgment and kindness to the persons of others, which a true Christian hath implanted in his heart?

How self-deceiving is pride? How many are there even of those who have a form of godliness, who are wrapt up in themselves, who would have all men to esteem them, who would have their opinions to prevail, and their measures to take place, in every matter of the smallest consequence, and are never satisfied but when this is the case? Of this they are often quite insensible themselves, when every one about them perceives it without the least difficulty or uncertainty. Nay, is it not very surprising, and very lamentable, that there is still so much pride to be found even in good men, which betrays itself by many evidences, impatience of contradiction in their sentiments, excessive grief, or immoderate resentment, when their characters are attacked by unjust and malicious slander? It is lawful, to be sure, in such a case, to embrace every op-

* Mark viii. 38.

portunity of vindication; but, as it is not wonderful that it should happen, so the real Christian should study to bear it with meekness, and to forgive it sincerely, as he asks forgiveness of God.

From all this it is easy to see, that the regenerate person must be humble. Believe it, O Christian, so much as you have of humility, so much you have of true religion. So much as your sentiments are altered in this respect, so much you have ground to think the change to be real; and so much as you take root downwards in true humility, in the same proportion you will bear fruit upwards, in all the duties of a regular, exemplary, and useful conversation.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

"*And when he had thus spoken, he showed them his hands and his feet.*"
Luke xxiv. 40.

Arouse my soul, and sing His praise,
Whose goodness smiles on all thy days,
And blesses all thy store:
Praise Him for all that He has done—
For thee He gave his only Son—
Oh praise Him, and adore!

Dark was that hour, when first I saw,
My God, Thy violated law,
And heard its thunders roll;
Alarm'd, condemn'd, of Thee afraid—
Thy wrath suspended o'er my head,
Thy vengeance o'er my soul.

In vain, it seem'd, I sought the path,
Whose travellers escape Thy wrath,
And gain Thy courts above;
In vain, it seem'd to mourn or pray,
Or read Thy word from day to day,
Or to desire Thy love.

Whene'er my lips did murmur pray'r,
My fears pronounced it empty air,
Which ne'er would reach Thine ear:
I fear'd to sleep, to think, to rest,
Or entertain within my breast,
Aught else but gloomy fear.

I ask'd Thy saints to show the road,
By which they found a pard'ning God,
And peace through Him once slain:
Vainly they taught—it seem'd that I,
Unlike all other men, must die
Whilst seeking God in vain.

But Jesus hears the sinner's sighs
Who mourns his sin; He touch'd my eyes,
(My soul His praise repeat!)
And show'd me, that for man He died,
For sinners had been crucified—
Show'd me "His hands and feet."

The darkness fled; by faith I saw
My "great High-priest" fulfil the law
And all its curses meet;
Be Thou my righteousness, I cried,
And be my hope, Thy wounded side,
Thy wounded "hands and feet."

Terrors no more besieg'd my breast,
Nor marr'd my peace, nor spoil'd my rest;
I saw the work complete:
The Son of God for *me* had died,
For me, was wounded in His side
And in "His hands and feet."

For *me*, He vanquish'd hell and death!—
Be His my all—my health, my breath,
(Whilst this poor heart shall beat,)
Who sooth'd my sorrows, dried my tears,
And gave me sight to see the scars
Upon "His hands and feet."

To sinners, oh how rich the grace!
What glorious hope, what perfect peace,
And promises how sweet,
For all who taste His pard'ning love,
Who is their "Advocate above,"
And see "His hands and feet."

Jesus, my God! to Thee is given,
All power in earth, and all in heaven—
Thy work of love complete,
And show to all, Thy power to save—
To all, Thy conquest o'er the grave—
To all, Thy "hands and feet!"

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 295.)

Paris,
Saturday, July 19, 1828.

As my object is to see as much of Paris and its inhabitants as possible, I determined to take my breakfast and other meals in publick, and not at my own room. Breakfast and tea are taken at houses or gardens called *Cafés*, and dinner at the *restaurateurs*. After breakfasting *à l'Anglais* at a neat Café close by, (for these places are to be found in every part of the city,) I commenced my researches in this great capital.

I found the walking exceedingly unpleasant and dangerous—for here, as at Dieppe and Rouen, there are no side pavements for foot passengers, and the wheeled carriages of all descriptions are driven with great fury in all directions, without any regard to right or left. Were it not for the large stones which project from some of the houses to protect the shop windows, I should have been trampled down more than once. The streets are paved with large rounded stones, which are almost always wet and slippery, and which renders it necessary to *pick* your

way, in most places. There being but few subterranean drains, in almost all the streets there is a stream of black muddy water running through the gutter, which is in the middle. Most of the houses are built of stone, six or seven stories high, and are all, in the central parts of the city, dirty and unsightly. "Paris (says a late writer) is a vast collection of dirty alleys, of slaughter-houses, and barbers' shops; an immense suburb huddled together within the walls, so close that you cannot see the loftiness of the buildings for the narrowness of the streets, and where all that is fit to live in, and best worth looking at, is turned out upon the quays, the boulevards, and their immediate vicinity."—This, though rather highly coloured, is, I think, from my rambles today, a pretty correct picture. The number of forlorn and apparently resourceless creatures who throng the ways, and the wretched looking women who are harnessed to small loaded carts, are features of this metropolis of pleasure and politeness, which must forcibly strike every American.

Paris and its customs have been so often described, that it would be tedious to enter into many minute details; I shall therefore merely set down, each evening, as I now do, a few of the things which come uppermost in my thoughts.

The river Seine, along the banks of which I spent some time, is, I think, not quite so ugly and uninteresting as the Thames at London; though it is by no means so broad and deep. The Seine is bounded by walls, on the tops of which are arranged for sale, prints, books, dogs, parrots, cakes, hardware, and a thousand different *nick-nacks*—from a splendid gold watch to a twopenny whistle. The river itself is almost filled up with rafts of faggots, floating baths, and long low covered scows, used by the washerwomen, who flourish their clothes-bats, and chatter most furiously. The view of the city from the bridges is quite imposing. The publick buildings and other edifices seen from the Pont Neuf, are more striking than those seen from Waterloo bridge on the Thames. Paris here looks like a collection of palaces and of ruins. On the one hand, you see the long and splendid range of buildings constituting the Louvre and the Tuileries, the Chamber of Deputies on the opposite side of the river, with the Institute and the Mint; and on the other hand, the towers of Notre Dame, and piles of stately old fashioned structures, all having the venerable appearance of antiquity.

Observing an English gentleman in the street—for the English are absolutely every where—I inquired of him the nearest way to the garden of the Tuileries, and he kindly accompanied me thither. Who that has been in Paris, has not been in raptures with this enchanting spot: its broad and clean gravel walks, bordered with lime trees, and enriched with statues—its fountains and pools of water, sparkling with gold and silver fish—its beds of flowers, scenting the air with rich perfume—its long rows of orange trees in boxes, bearing clusters of vegetable gold—its raised terraces and deep groves of chestnut—all these form an assemblage of natural and artificial beauties, which is truly enchanting. The grey and magnificent front of the palace, which faces the gardens, adds much to the scene; and the best view of the whole is enjoyed from its porticoes. In some of the basins of water, beautiful white swans were swimming, unmolested by the crowd constantly gazing upon their graceful motions. Not a statue, or shrub, or flower, appears in the smallest degree injured by any rude hand; but this I attributed in a great degree to the men in arms, who were

constantly walking and watching in all parts of the garden. There are more fine marble statues in this place, than in all the United States put together; most of them, however, are greatly disfigured by time and mildew: though interesting in themselves, I do not think they add any charm to this rural scene.

From the Tuileries I went to the Palais Royal. The front of the palace, which is the only part occupied by its owner the Duke of Orleans, is on the Rue St. Honoré, the principal street of the metropolis. The form of the whole building is a parallelogram, or hollow four-sided figure, like most other hotels or large houses in Paris. You enter the open space in the centre, through arches or porticoes in the sides of the building; and a range of shops, elegantly fitted up, forms the ground story of the three sides of the edifice not occupied by the Duke. The arched passage, or gallery before the shops, is nearly half a mile in extent. Every article of ornament or use may be had here. A tailor in one place says he will furnish you with a suit of clothes, before you can read a newspaper—a dealer in blacking will seat you on a stool covered with velvet, and polish your boots in a moment—a miniature painter will furnish you with a likeness, almost as soon as he looks at you—and the restaurateur will pamper the appetite with any thing you like, from an omelette soufflé to the hind legs of a frog. The garden, in the centre of the open space, is quite pretty; it is ornamented with a copious fountain of water, thrown to a considerable height, and with numerous trees and shrubs. There is a small cannon, which is discharged every day when the sun shines, at twelve o'clock, by the focus of a burning-glass, which sets fire to the priming at that time. The length of the garden is about seven hundred, and the breadth three hundred feet. The Palais Royal is the epitome of all Paris. From what I have seen of it to-day, I should pronounce it a most convenient, useful and splendid bazaar; but I have only examined the ground floor; both above and below this, every one knows that the most deplorable scenes of depravity are constantly to be witnessed.

Sunday, July 20.—This morning, as I went to breakfast at a Caffé, I found all the shops open, and the streets as crowded and busy with secular affairs as yesterday. A stranger from America, who had lost the regular succession of the days of the week, would never recover them by the Sundays of Paris. In the afternoons, it is true, the shops are generally closed; but then all places of public amusement are open; the fiddle is heard, and the dice-box and dominos seen, in every place of entertainment. I went to hear mass at Notre Dame or the Cathedral of our Lady, and then visited a number of other churches. From my little experience, it would be idle to speak of the state of religion in Paris, did it not accord with other and better testimony. From what I have seen, I should say that in the middling and wealthy classes, and among the young generally, there was not even the feeblest sentiment of piety, or the smallest *realizing* belief in a future state. In the churches I attended, there were only a few poor women and children, and a number of idle persons, attracted by the paintings, or by the imposing manner in which the rites of the Catholick church are solemnized.

The cathedral of Notre Dame is certainly a fine old Gothick monument; but I was disappointed in its appearance, and in the *effect* which it produced on my feelings. The vast extent of its interior, its fretted arches and long aisles, and its painted glass, shedding "a dim religious light,"—these, and many

other circumstances calculated to lead the memory back to the middle ages, and "call up a train of feudal and monastic visions," excited in me no thrilling emotion: the clouds of incense, the chants of the monks, and the full notes of the organ, kindled in me no heavenly musing, no devotional awe. What can all this mean? How has my romantic spell been broken? Perhaps it was by the mutilated, ragged and half starved wretches by whom I was surrounded; perhaps it was by the dirt and fleas.

Monday, July 21.—This morning I searched for my friend Dr. Gardner, but could discover no traces of him. I had the good fortune, however, to fall in with a French gentleman, who was anxious to speak the English language with me, and in return to teach me French. We agreed to pass the hour from 9 till 10 every morning, in my parlour, for this purpose, and afterwards to visit together the publick places in the city. I spent a good deal of time to-day on the Boulevards, the most fashionable portions of which are close to my apartments. The Boulevards form a wide street, planted on each side with trees; they nearly surround the city, and occupy the site of the old walls; but now there is almost as much town beyond this circular street, as within it: it has gravelled side walks, and to-day, as the weather was fine, they were crowded with all sorts of people: shops and stalls of every description line both sides of the way, and all manner of tricks and schemes are practised to gain the attention and the money of the passing multitude—ballad singers, dancing children and dogs, conjurors, puppet showmen, and a hundred other mountebanks exert themselves to the utmost, for any chance gratuity they may obtain: among the rest, I saw a chemist experimenting with phosphorus.

At night, the Northern Boulevards near my lodgings, presented a brilliant and busy scene: the cafés and restaurateurs, which are here numerous, were brilliantly illuminated, and every shop and stall was tastefully lighted up—musick could be heard in every direction, and the gay crowd in many places became a perfect moving mass—all the Parisians of every description seem to have resorted here. I can well believe that no other city habitually presents such a spectacle: "it is only exceeded by the carnival at Naples or at Venice."

Among other publick establishments, I visited the Hotel Dieu. This is a noble institution, and is said to offer, in its various arrangements, a flattering specimen of the numerous hospitals of this metropolis. Since I renounced the study of medicine, a hospital has always been an exceedingly unpleasant place to me. I therefore hurried through this as fast as possible. The building is in the most populous part of the city, close to Notre Dame, and is built partly on the Isle des Palais and partly on the main land, the two portions being connected together by a covered bridge. The floors of the various sick rooms were covered with brown tile, most of the bedsteads were of iron, and every thing seemed clean and comfortable. The miserable inhabitants are tenderly nursed by a society of nuns, called the Sisters of Charity. These nuns are to be found in all the hospitals of France, devoting their lives to the relief of suffering humanity. It was delightful to notice these females, in their neat black gowns and white caps, assiduously attentive to all the wants of the sick, without the smallest expectation of reward in this world for their labours of love.

Tuesday, July 22.—I delivered some of my letters of introduction, and they were all kindly received. The day was principally passed in the palace of the Louvre, and it would require many days to exa-

mine fully the treasures which it contains. Though I had high expectations respecting this temple of the fine arts, where the richest specimens of the genius of former ages are collected together, they were all far surpassed. I know not how to convey to you any idea of this wonderful place, or of the thrilling emotions which continually crept through my nerves, at almost every step. I profess utter ignorance of the orthodox canons of painting and statuary, but I here gazed till almost blind, with wonder and admiration. Tears often came into my eyes, in viewing the matchless landscapes of Poussin and Claude; and I stood in a state of abstraction and of luxurious enjoyment, before the animated faces of Raphael, the brilliant colouring of Titian, and the airy elegance of Guido and Vandyke. The great gallery in which the pictures are arranged is in itself highly magnificent. When you enter it from the second saloon, its vast extent, which is nearly the fourth of a mile, produces a peculiar effect on the mind. Both sides of the wall are covered throughout with the paintings, tastefully arranged; and the long perspective narrows the further extremity almost to a point. As you walk along the polished and slippery floor, its apparently interminable length continually excites your surprise. The lower rooms are filled with statuary and reliques of antiquity; and my wonder in wandering through the different halls was perhaps greater than in the saloons above. Here is Laocoon, the Dying Gladiator, Diana and her Faun, Antinous and Apollo, and many of the other *speaking* marbles of the ancient sculptors.

Here is old Proteus coming from the sea,
And aged Triton with his wreathed horn.

I need not tell you that the Louvre is not now what it was in the time of Napoleon; it is, however, still "the boast of Paris and the wonder of the world." I could not help calling to mind an expression of our friend Cleré, the celebrated pupil of the Abbé Sicard, "Alas!" he wrote on one of his tablets, "alas! the glory of the Louvre is departed." This was no doubt true at that time, but much of its former splendour has been restored.

The eastern front of the Louvre, which is 525 feet in length, has been much admired for its grandeur. The folding gates in the centre are of bronze, most magnificently ornamented: they were constructed by Napoleon, and his eagle, and iron crown, are so wrought into the decorations on the gate, that it must be either entirely demolished, or these insignia be suffered to remain. Paris has been improved every where by the genius of this wonderful man; and though much has been done to obliterate or alter the decorations which he devised, much still remains to recall his memory. Thus the triumphal arch of the Tuileries, which forms the principal entrance to the court, still remains, though the bas-reliefs representing the entry of Munich, the battle of Austerlitz, and the capitulation of Ulm, have been removed; and the white flag waves from the top, where once stood Napoleon in his triumphal car, drawn by the celebrated brazen horses of Lysippus. At no very great distance from this spot, in the centre of an open octangular space, called the Place Vendome, there is a magnificent column, 140 feet high, covered from top to bottom with bas-reliefs in brass, furnished by the artillery taken by Napoleon from the Austrians. The pillar is formed on the model of that of Trajan at Rome: a colossal figure of the hero of Austerlitz, stood proudly on its summit, but this was hurled to the ground by the Allies in 1815, and now the white flag of the Bourbons occupies the place of the statue.

In the evening I accompanied an American gentleman who resides here, to the Palais Royal. On ascending to the apartments on the first floor, we were admitted by an officer of the government into the very abodes of gaming and ruin. They were crowded with persons engaged in watching to see an ivory ball slip from a revolving wheel; sometimes the ball fell into a *red* box, and sometimes into a *black* one. The tables were covered with red and black squares, and heaps of gold and silver were placed, some on one colour, and some on the other. When the ball slipped into a *red* box, then all the money on the *black* spots was lost, and all on the *red* ones was doubled by the man who turned the wheel. The lost money scattered over the table, was collected together by a wooden instrument something like a rake, called a *rateaux*. I trembled while I looked on the anxious countenances of the different players. Perfect silence prevailed, so that you could hear almost every sigh. One man lost his gold for a quarter of an hour in succession: if he placed it on the red, the ball always rolled into the black; and if on the black, then the ball would roll into the red. He was reduced apparently to his last Napoleon, when the wheel turned in his favour; and we left him still winning, with more gold in his possession than he could conveniently carry away. The playhouses and shows in different parts of this palace struck me with horror—deplorable scenes of depravity and degradation every where obtruded themselves on my notice.

Wednesday, July 23. After some visiting and much rambling, I sit myself down a good deal fatigued, with but little to say. The houses at which I called, were spacious, and were all built in the same peculiar form. The one in which I have my apartments is precisely like the rest. I find it somewhat difficult to describe them. They do not present a simple front to the street, but one side of a hollow square: the windows which light the numberless apartments, all open into this square or court yard, so that the outside towards the street, looks like a prison: the entrance is by a massive gate, which is always closed and locked a little after dark. Attached to this gate there is a female porter, who lives in a side room opening into the passage, and who always demands to which one of the numerous inhabitants of the court your visit is intended. The building is six or seven stories high, and its different apartments are not unfrequently occupied by seven or eight families. The first floor is commonly occupied by a wealthy family; and the fashion and importance of the tenants rapidly diminish as you rise to the seventh or eighth floor, where a cobbler or scavenger may often be found. The same staircase is often used by the whole community; and as the cleaning of it is not the duty of any family in particular, it is often in a horridly dirty and disgusting condition. The guide-book says, "When a large house is inhabited by one opulent or noble family only, it is not unusual to make the upper story the receptacle for the hay and provender of the horses. A crane, which can be protruded at pleasure, is usually placed within one of the upper windows, and trusses of hay and sacks of corn are frequently seen rising to the top of the superb residence of a duke or a prince."

The publick houses or hotels of the better sort are, for the most part, kept remarkably neat and clean. The description of my chambers, which are on the first floor, will give a fair, if not a flattering idea of many I have seen. The whole is more than twenty feet square, and is lighted by two large windows, which reach from the cieling to the floor: the sashes open like a double door into a tasty little flower

garden back of the house: long white dimity curtains, with yellow satin drapery having a deep crimson fringe, ornament these windows, a long strip of figured muslin being fastened to each sash. The floor is of polished oak of different colours, the boards being cut into short narrow pieces, and so fastened together as to form diamonds and other figures—a floor of wood, by the way, is a luxury in France; for I have been in many houses, where there is nothing but tiles or flat stones throughout the building. I have a sofa, and a number of stuffed chairs, covered with red velvet, with yellow trimmings—a beautifully fashioned wardrobe, a pier table, a centre table and a secretary, all with marble tops—a fine marble mantel piece, on which there is a splendid clock, and painted china urns. My bed is in a recess, which is completely hid by large folding doors, having a small dressing room on one side, and an antichamber on the other. There are two immense looking-glasses, one over the mantel-piece and one over the pier table, besides two or three moveable ones of different sizes. The French cannot do without two or three mirrors: many of the cafés are completely lined, and the shops are also full of them; wherever any thing is to be seen that is at all pleasing, you are sure to find it reflected and multiplied by a number of mirrors.

At night Paris is very well lighted by large lamps, suspended in the centre of the streets by cords, which are stretched from the houses on one side to those on the other. Much of the oil burnt is derived from the coleza, the plant I have formerly mentioned. Many of the shops and cafés are, however, illuminated with gas. The cultivation of the coleza plant in the United States, I have no doubt would succeed very well, and the oil extracted from it by pressure would, in some of our western districts, prove an economical substitute for spermaceti and other animal oils. The candles used here are beautiful and peculiar to Paris; they are called stearic or pearl candles; they have no grease or oil in their composition. The process for making them is not generally known. I visited a laboratory where the process was going forward, and will communicate, on my return home, to some manufacturer, the little information on the subject which I obtained. Except in two or three instances, the chemical laboratories are on a much smaller scale than I expected to see them, being for the most part confined to the manufacture of a few articles.

I am exceedingly sorry to find that I cannot obtain admission into the catacombs, where the skeletons of more than four millions of human beings are deposited. These bones you know are fantastically arranged in the immense subterranean quarries, by which a considerable part of the city is undermined. No stranger is permitted to visit this vast charnel house, on account of the dangerous and dilapidated state of many of its gloomy passages. I propose spending the greater part of to-morrow at the celebrated burial place called Pére la Chaise, where most of the Parisians have buried their dead since 1804. As I usually occupy a portion of every evening in reading some account of the places I intend to examine on the next day, I now throw down my pen to take up a description of the cemetery of Pére la Chaise.

FOR THE CHRISTIAN ADVOCATE.

A manuscript copy of the following letter was put into our hands many years since—We know not that it has ever been published; and have often looked at it with a view to its insertion in our pages. Till now, we have passed it by—chiefly because it seemed to be

scarcely correct enough in statement and language, to be laid before the publick. But its substance, and the circumstances in which it was composed by the writer, as well as those in which it reached the party addressed—for there is no fiction in the case—may, we hope, render it useful to our readers, notwithstanding the imperfection of the composition—We therefore publish it. The paper before us is thus endorsed—"Copy of a letter written by Mrs. [we omit the name] to her sister, a short time before her decease, with directions that it should not be handed till after her death."

—

My dear Sister,—When you receive this, and the little book that will accompany it, the writer will be laid low in the silent grave. The cold hand of death will have closed her eyes forever—She will have bid adieu to this world, and every near and dear connexion in it—

"And oh! if that may give it weight—
The trifle you receive,
Is dated from a solemn scene,
The borders of the grave:
Where strongly strikes the trembling soul
Eternity's dread power,
As bursting on it, thro' the thin
Partition of an hour."

Eternity is either a very dreadful or a very pleasing thought; and what makes it so is, the state and disposition the soul is in, when summoned to appear before the tribunal of a just and righteous God. And oh, my sister! we know not how suddenly we may hear that awful sound, that "Time shall be no longer" with us, It may come upon us "as a thief in the night." It may come and find us as unprepared as the foolish virgins were, to attend the call of the bridegroom—the blessed Jesus. Alas! how dreadful the fate of such unhappy beings. "Better had it have been that they had never been born."—"Bless the Lord, oh my soul, and all that is within me bless His holy name," for his goodness to me, one of the most ungrateful of mortals—that he has in mercy and compassion opened my blind eyes, to see the things that belong to my everlasting peace: that he has given me a view of my fallen and desperate state by nature—that I am justly condemned by the righteous law of God; that in myself I am a wretched and undone creature—But blessed be his name, He has not utterly forsaken me, but, in loving kindness to my soul, has, through divine grace and goodness, led me to his dear Son, Jesus Christ, my Redeemer, the only Saviour of all repenting sinners. It is his precious blood which was shed for many—His everlasting righteousness—His propitiation—His ever living to make intercession for us—It is this, on which my soul must trust for acceptance with Almighty God, through and in the entire merits of his dear Son. He is the fountain opened for all sinners to be washed and cleansed in. In Him "all fulness dwells:" And oh we need, greatly need, such a complete Saviour; so every way suited to our weak nature; so compassionate to our infirmities and weaknesses—One who knows what it is to be assaulted, and not overcome by the adversary of souls. Poor creatures are we if left to ourselves, and a vigilant foe ever ready to take every advantage of us—Often am I sensible of my frailty and extreme weakness, and cry with Dr. Young—

"Look down, great God, with pity's softest eye,
On a poor breathing particle in dust;
Her crimes forgive! Forgive her virtues too!
Those smaller faults, half converts to the right."

And now, my dear sister, will you be persuaded to listen to the voice of her who, in a manner, addresses you from among the dead. Look upon this as the most sisterly act that ever you received from me. It is an act of kindness to your

immortal soul: for it I am greatly concerned; for its future welfare I am greatly interested. It is too precious to be neglected by me at this important moment.

The little book I beg your acceptance of is called "The Life of God in the Soul of Man." It is a pretty account of the progress of conversion, and the change that must take place in the soul, before it can be in a safe state. Read it with the most serious attention. Weigh well the truths it contains: And may the God of grace and goodness bless it to the benefit of your soul. There is another book that I recommend to your frequent perusal—of infinitely more value than all the other books in the universe. For "in that ye have eternal life"—I need not name it.

I must again remind you and beseech you, to reflect on the uncertainty of life. How soon and how suddenly may you be taken from the husband of your tenderest affection! how soon may you bid a last adieu to your darling infant, and all your near and dear connexions! What can support you under so great and severe a trial? can human fortitude or human reason? Can the encouragements of your friends, or their tenderest efforts yield you any satisfaction, or give you comfort and peace in that awful—thrice awful moment—when the trembling soul is just ready to enter the unknown world? Alas! no—You will then be apt to say with Job, "miserable comforters are ye all." No, my sister, there is nothing can yield you any true consolation then, but an humble dependence on the mercy of God in Christ Jesus. And to obtain that dependence and trust, you must undoubtedly repent you of your former sins, lead a new life, a life consistent with the precepts of the gospel. However difficult may appear the first setting out, to a depraved and weak nature, yet be assured, if you are really in earnest, and implore divine assistance, it will not be refused you. His commands are not grievous. He tells us that "the whole need not a physician, but they that are sick;" and that "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons." Numerous are the passages, both in the Old and New Testament, that give every encouragement we can possibly desire to turn to God; and that he will most undoubtedly bless our weak endeavours. "The bruised reed will he not break, nor quench the smoking flax." Make but the trial, my dear sister—He who has in mercy, I trust, received the poor repenting prodigal who now addresses you, will not reject you. I am a monument of his goodness and love; and therefore will I praise his name while I have breath.

Let not the fear of the world and its dread laugh, deter you from entering on a life of piety and religion. 'Tis only the gay and inconsiderate that will dare to say a word—You lose nothing by their absenting themselves. Seek such company as will rather strengthen and support you in every good resolution, and from whom you may receive instruction.

I must draw towards a conclusion, but not before I beg, pray, and beseech you, to let the contents of this my last letter be carefully read, and duly attended to. I am very sensible that it proceeds from a pen but poorly qualified for so great a task. But the Almighty makes use sometimes of very weak and poor creatures, as instruments in his hands, to awake them that are near and dear, to a sense of their duty. I am fully convinced that all I could say or write, would avail nothing, without the blessing of God on it. The first reading of it will, I doubt not, affect you much, and cause you great emotion. But I wish it to be read three, six, or twelve months, after the receipt of it—when time has softened the remembrance of

the writer—Three attempts have I made, and in great weakness of body, to accomplish it. As you and your husband are one, I hope he will not be offended, when I tell him he is included in this serious address.

I earnestly wish the happiness of you both, in this world; but with far greater and more ardent wishes, happiness in the life to come: And that you may both meet me in a blessed eternity, is, and shall be, my earnest prayer at the throne of grace, as long as I am on this side eternity.

Adieu, once more adieu, and believe me in death, your truly affectionate friend and sister,

R—— T——.

Philad. Jan. 18th, 1786.

THE MISSES.

Addressed to a Careless Girl.

BY THE LATE MRS. BARBAULD.

We were talking last night, my dear Anne, of a family of Misses, whose acquaintance is generally avoided by people of sense. They are most of them old maids, which is not very surprising, considering that the qualities they possess are not the most desirable for a helpmate. They are a pretty numerous clan, and I shall endeavour to give you such a description of them as may enable you to decline their visits: especially, as though many of them are extremely unlike in temper and feature, and, indeed, very distantly related, yet they have a wonderful knack at introducing each other—so that, if you open your doors to one of them, you are very likely, in process of time, to be troubled with the whole tribe.

The first I shall mention—and, indeed, she deserves to be mentioned first, for she was always fond of being a ringleader of her country—is *Miss Chief*. This young lady was brought up, until she was fourteen, in a large rambling mansion in the country, where she was allowed to romp all day with the servants and idle boys of the neighbourhood. There she employed herself in the summer, in milking into her bonnet, tying the grass together across the path to throw people down; and in winter making slides before the door for the same purpose, and the accidents these gave rise to, always procured her the enjoyment of a hearty laugh. She was a great lover of fun; and, at Christmas time, distinguished herself by various tricks, such as putting furze balls into the beds, drawing off the clothes in the middle of the night, and pulling people's seats from under them. At length, as a lady, who was coming to visit the family, mounted on rather a startish horse, rode up to the door, Miss Chief ran up and unfurled an umbrella full in the horse's face, which occasioned him to throw his rider, who broke her arm. After this exploit, Miss was sent off to a boarding school: here she was no small favourite with the girls, whom she led into all manner of scrapes; and no small plague to the poor governess, whose tables were cut, and beds hacked, and curtains set on fire continually. It is true Miss soon laid aside her romping airs, and assumed a very demure appearance; but she was always playing one sly trick or another, and had learned to tell lies, in order to throw it upon the innocent.

At length she was discovered writing anonymous letters, by which whole families in the town had been set at variance; and she was then dismissed the school with ignominy. She has since lived a very busy life in the world; seldom is there a great crowd of which she does not make up one, and she has even very frequently been taken up for riots, and other disorderly proceedings, very unbecoming in her sex.

The next I shall introduce to your acquaintance is a city lady,

Miss Management; a very stirring notable woman, and always behindhand. In the parlour, she saves candle ends; in the kitchen, every thing is waste and extravagance; she hires her servants at half wages, and changes them at every quarter; she is a great buyer of cheap bargains, but as she cannot always use them, they grow worm and moth eaten on her hands; when she pays a long score to her butcher, she wrangles for the odd pence, and forgets to add up the pounds. Though it is her great study to save, she is continually outrunning her income, which is partly owing to her trusting a cousin of hers, *Miss Calculation,* with the settling of her accounts, who, it is very well known, could never be persuaded to learn her multiplication table, or state rightly a sum in the Rule of Three.

Miss Lay and *Miss Place* are sisters, great slatterns; when Miss Place gets up in the morning, she cannot find her combs, because she has put them in her writing-box. Miss Lay would willingly go to work, but her housewife is in the drawer of the kitchen dresser, her bag hanging on a tree in the garden, and her thimble any where but in her pocket. If Miss Lay is going a journey, the keys of her trunk are sure to be lost. If Miss Place wants a volume out of her book-case, she is certain not to find it along with the rest of the set. If you peep into Miss Place's dressing-room, you find her drawers filled with foul linen, and her best cap hanging on the carpet broom. If you call Miss Lay to take a lesson in drawing, she is so long in gathering together her pencils, her chalk, her Indian rubber, and her drawing paper, that her master's hour is expired before she has well got her materials together.

Miss Understanding.—This lady comes of a respectable family, and has a half-sister distinguished for her good sense and solidity, but she herself, though not a little fond of reasoning, always takes the perverse side of any question; she is often seen with another of her intimates, *Miss Representation,* who is a great tale-bearer, and goes about from house to house, telling people what such a one said of them behind their backs. *Miss Representation,* is a notable story teller, and can so change, enlarge, and dress up an anecdote, that the person to whom it happened shall not know it again; how many friendships have been broken by these two, or turned into bitter enmities! The latter lady does a great deal of varnish work, which wonderfully sets off her paintings, for she pretends to use the pencil; but her productions are most miserable daubings, and it is the varnish alone which makes them pass to the most common eye. Though she has colours of all sorts, black varnish is what she uses most. As I wish you to be very much on your guard against this lady, whenever you meet her in company, I must tell you she is to be distinguished by a very ugly leer: it is quite out of her power to look straight at any object.

Miss Trust is a sour old creature, wrinkled and shaken with the palsy. She is continually peeping and prying about, in the expectation of finding something wrong; she watches her servants through the key-hole, and has lost all her friends by little shynesses that have arisen no one knows how; she is worn away to skin and bone, and her voice never rises above a whisper.

Miss Rule.—This lady is of a very lofty spirit, and had she been married would certainly have governed her husband; as it is, she interferes very much in the management of families; and as she is very highly connected, she has as much influence in the fashionable world as among the lower orders. She even interferes with political concerns, and I have heard it whispered that there is scarcely a cabinet

in Europe where she has not some share in the direction of affairs.

Miss Take.—This lady is an old doating woman, who is purblind, and has lost her memory; she invites her acquaintance on wrong days, calls them wrong names, and always intends to do just the contrary thing to what she does.

Miss Fortune.—This lady has the most forbidding look of any of the clan, and people are sufficiently disposed to avoid her as much as it is in their power to do, yet some pretend, that notwithstanding the sternness of her countenance on the first address, her physiognomy softens as you grow more familiar with her, and, though she has it not in her power to be an agreeable acquaintance, she has sometimes proved a valuable friend. There are lessons which none can teach so well as herself, and the wisest philosophers have not scrupled to acknowledge themselves the better for her company—I may add, that, notwithstanding her want of external beauty, one of the best poets in our language fell in love with her, and wrote a beautiful ode in her praise.

THE DEATH OF LUTHER.

Every thing relative to the great German Reformer will, to the end of time, be interesting to the friends of religious liberty and vital godliness. The ridiculous falsehoods which the Papists propagate in regard to his death, as well as to many circumstances and incidents of his life, are believed by none, except by the most ignorant or prejudiced dupes of their falsifying priesthood. The following summary account of his death, is taken from the recently published continuation of Milner's Church History, by the Rev. John Scott. We take the extract from the Philadelphia Recorder; having yet seen no more of Mr. Scott's work than the quotations contained in the Christian Observer.

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Thus matters proceeded till the seventeenth of February, Luther at all proper times applying himself to business, eating and sleeping well, and being very cheerful in his conversation. On that day, his friends, perceiving more repose to be desirable for him, persuaded him to keep quiet in his study, which he did, frequently walking up and down, in an undress, but conversing with animation. "From time to time," says Justice Jonas, "he would stop, and looking out at the window, in that attitude (as his custom was) address fervent prayers to God, so that I and Cœlius, who were in the room with him, could not but perceive it: and then he would say, 'I was born and baptized here at Eisleben; what if I should remain or even die here?' Another of his friends, Razeberg, the elector's physician, has preserved one of the prayers, as it would seem, which he thus offered while walking up and down in his study. It is in the following terms—principally referring to the religious interests of his native country: 'O Lord God, heavenly Father, I call upon thee in the name of thy most dearly beloved Son Jesus Christ, imploring that, according to thy promise, and for the glory of thy name, thou wouldst most graciously hear the prayers which I offer up unto thee, beseeching thee that, as thou hast of thy mercy and boundless goodness discovered to me the great apostacy and blindness of the pope before the day of thy last advent, which is at hand, and is to succeed that diffusion of the light of the gospel which now dawns upon the world, so thou wouldst graciously preserve the church of my beloved country in the acknowledgment of the truth, and the unwavering confession of thy uncorrupted word, without failing, even to the end; that the whole world may know that

thou hast sent me for this very purpose. Even so, O most blessed Lord God! Amen and amen!'

"Though, however, Luther passed the day in his study, he did not choose to sup there, but in the large dining-room; observing, that 'to be solitary did not help the spirits.' During supper, he quoted and made observations on many interesting passages of scripture. The conversation also happening to turn on the question, whether the righteous would recognise those who had been their friends on earth, in a future state of blessedness, he gave his opinion decidedly in the affirmative. In the course of more ordinary conversation, he remarked, 'If I can but establish peace among the counts, the rulers of my country, I will then go home, lay myself down in my coffin, and give my body for food to the worms.'

"Before supper he had complained of a pain in the chest, to which he was subject. It was however relieved by warm applications. After supper it returned; but he would not have medical aid called in, but about nine o'clock laid down on a couch and fell asleep. He awoke as the clock struck ten, and desired that those about him would retire to rest. When led into his chamber, he said, 'I go to rest with God:' and repeated the words of the Psalm, 'Into thy hands I commend my spirit, &c.:' and stretching out his hand to bid all good night, he added, 'Pray for the cause of God.' He then went to bed; but about one o'clock he awoke Jonas and another who slept in the room with him, desired that a fire might be made in his study, and exclaimed, 'Oh God! how ill I am! I suffer dreadful oppression in my chest; I shall certainly die at Eisleben!' He then removed into his study without requiring assistance, and again repeating, 'Into thy hands I commend my spirit!' He walked backwards and forwards, and desired to have warm cloths brought him. In the mean time his physicians were sent for, as also Count Albert, who presently came with his countess. All Luther's friends and his sons were now collected about him; medicines were given him, and he seemed somewhat relieved; and having lain down on a couch he fell into a perspiration. This gave encouragement to some present: but he said, 'It is a cold sweat, the forerunner of death; I shall yield up my spirit.' He then began to pray, nearly in these words: 'O eternal and merciful God, my heavenly Father, Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ: in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I assuredly, that I shall dwell with thee forever, and that none can pluck me out of thy hands!' He then thrice again repeated the words, 'Into thy hands I commend my spirit!' 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:' and that verse of the sixty-eighth Psalm, 'Our God is the God of whom cometh salvation: God is the Lord by whom we escape death.' He then became silent, and his powers began to fail him: but, when several present addressed him, 'Reverend father you die in the constant confession of Christ and his doctrine, which you have preached?' he distinctly answered, 'Yes,' and spoke no more; but about a quarter of an hour afterwards, between two and three o'clock in the morning, 'with his hands clasped together, and without a finger or a feature being disturbed, gently breathed his last.'"

Reviews.

"A POCKET DICTIONARY OF THE HOLY BIBLE; *containing a Historical and Geographical Account of the Persons and Places mentioned in the Old and New Testaments: and also a description of other objects, Natural, Artificial, Civil, Religious and Military; together with a copious reference to Texts of Scripture under each important word. Prepared for the American Sunday School Union, and adapted to general use. By Archibald Alexander, D. D., Professor of Didactick and Polemick Theology in the Theological Seminary at Princeton, New Jersey. Revised by the Committee of Publication.*"

"A GEOGRAPHY OF THE BIBLE: *compiled for the American Sunday School Union. By J. W. and J. A. Alexander. Revised by the Committee of Publication of the American Sunday School Union.*"

In passing from a Review of Jefferson's papers to an examination of the articles before us, we have felt somewhat as he does, who gets out of a murky and pestiferous atmosphere, into one of refreshing and delightful salubrity. Nor, in quitting the nauseous paragraphs of scepticism and blasphemy, for pages devoted to the illustration of sacred truth, have we experienced only an immediate relief to our feelings—We have pleased ourselves in looking forward to the defeat, which we are confident awaits the banded host of infidelity in our land, through the instrumentality of our Sabbath schools and Bible classes, under the efficacious blessing of God—to the promotion of whose holy cause these institutions are devoted.

When some alarm was recently excited in Britain, lest the nation might find its liberties endangered, by the union of the civil and military power in the person of the Duke of Wellington, if he should become prime minister, Mr. Brougham said in Parliament, "THE SCHOOLMASTER IS ABROAD;" and he declared that the provision made, and the means now in operation, for the instruction of the rising generation, and the general enlightening of the publick mind, formed more than a counterbalance to all the efforts which ambitious warriors, or corrupt politicians, could array against the people. It is even so—*Moral power* will ever eventually prevail against that which is *physical*, when wrongly directed; and so also, when the youth of a community are thoroughly embued with sound principles and religious sentiments, the blasts of infidelity pass over them, like "the idle wind which they regard not." The moral power of intellectual light and pious feeling, which, under the divine blessing, are imparted by the preaching of the gospel, and the influence of Sabbath and Infant schools, and Bible classes, are more than a match for "the rulers of the darkness of this world," and all "spiritual wickedness in high places." Let the friends of Christianity only push forward, with activity and energy, their education and missionary operations, their Bible and tract distributions, and their Sabbath and Infant school system—let them redeem their pledge to place, within two years, a Sunday school in every point of the valley of the Mississippi, where one can be formed; and be careful, at the same time, that every other part of our country shall share in the same blessing; let them see to it also, that these schools shall not only be formed, but be well furnished with libraries and faithful teachers; and let them withal be much engaged in fervent prayer, that the God of all grace may give to these instrumentalities that influence and effect which he

alone can give—let the friends of Christianity, we say, do this—which they can do, and ought to do, and will be inexcusably criminal if they neglect to do—and the lowering clouds of atheism and licentiousness, which now overshadow and portend desolation and ruin to our country, will vanish as rapidly as the dark mists of our summer mornings before the beams of the rising sun.

We have intimated that *libraries* are an important part of the apparatus of the Sabbath school—It is scarcely too much to say, that they are an *essential* part. They serve to create a taste for general reading, to enlighten and enlarge the youthful mind, to give force and practical effect to biblical truth, and the admonitions of the teachers; and what is of as much consequence, perhaps, as all the rest, they attach the pupils, by strong affection, to the schools themselves—to the whole institution from which they derive all these advantages. Experience abundantly confirms this statement. Since libraries have been connected with Sabbath schools, we have seen the attachment of the pupils to them—especially of pupils who are a little advanced—greatly increased. The pleasure derived from reading the books is such, that it even furnishes a new and excellent source of discipline. An offence is punished by depriving the offender, for a week or two, of the privilege of taking a volume from the library; and this is found to operate as a powerful motive to avoid every thing that may produce so serious a privation. It was, therefore, with much gratification that we heard it announced by the general agent of the Sabbath School Union, at the late meeting of the members of the General Assembly with the citizens of Philadelphia, that it was the determination of the Union, that no school should thenceforth be established without a library.

It is however of great moment, not only that there should be libraries, but that they should contain the right kind of books. We know that this is a subject of much solicitude with the directors of the institution, who have very properly appointed a committee to revise every work proposed for publication, and to reject, or give their sanction to each. We cannot enter far into this subject, but we must not forbear to say explicitly, that while we would not exclude works of fiction or imagination altogether, we would by no means multiply them greatly—we would not have a large part of the publications of the Union, or of any particular library, to consist of fictitious narrative, or dialogue, however well conducted. We are persuaded that this would be calculated to produce a bad taste—to create an appetite for the indiscriminate reading of novels and plays, to weaken the love of truth, and to destroy contentment with the *realities* of human life.

The works announced at the head of this article, are such as all must allow to be not only proper, but in the highest degree important. In our judgment, they are *indispensable*—to any thing like an adequate Sabbath school library. We believe they have long been considered as a great desideratum, by the directors of the Union; and we think they have been fortunate, in having them at length prepared, by hands so well fitted for the work. We are more than half disposed to envy the father and the sons, who have united their labours, to give these highly useful publications to the Sabbath schools of our country. There have been, among the great ones of this world, *family compacts* for the acquisition of empire and fame; but the day will assuredly come when all these will appear to have been worthless and base, in comparison with *one* which had for its blessed aim, to furnish effectual aid to myriads of humble teachers and learners of

the truths and facts of God's holy word.

The first article announced, is exactly what it purports to be, and what was exceedingly wanted, "A *Pocket* Dictionary of the Holy Bible"—It could not have been this, if the book had been much larger, and without making it larger, it was indispensable that the articles should in general be short, and not unduly multiplied. To select and to condense, was the labour which Dr. Alexander had to perform, and he has performed it well. The work is chiefly, but not wholly, a compilation—some new matter has been introduced. It is mostly a compend of Brown's Dictionary of the Bible, in two large octavo volumes. We have compared a number of the articles with those in Brown, and in Calmet, from whom Brown borrowed very largely. And though we are not quite prepared to say with Dr. A. in his preface, that "in every instance the expunged matter has been [by us] deemed superfluous, irrelevant, or erroneous," yet we do say, that we know not how he could have introduced more that is excellent, without exceeding the limits to which he was necessarily confined; and that "the additions will be found more accordant with the present improved state of geographical, philosophical, and chemical knowledge than what was contained in the original book." The articles are, as they ought to be, of very different lengths, according to their nature and importance—in some instances extending through several pages, and in others not exceeding two or three sentences. We did intend to give a few extracts, but our want of space forbids it.

Of the second article under review, "The Geography of the Bible," we cannot give our readers a better view, than by quoting a part of the authors' preface, and inserting the table of contents. From the preface we extract as follows—

"In presenting to the students of the Bible a work, which, from the very nature of the subject, can lay no claim to originality, it is but just that the sources should be mentioned from which information has been drawn. The Sacred Geography of Wells, as published in the supplementary volume to Calmet's Dictionary, has been consulted, as well as more recent works upon this branch of sacred antiquities. The Scripture Gazetteer of Mansford, published in England during the present year, reached this country about the time when our labours were drawing to a close. On many important points, however, we have obtained new light from that valuable compend. The discoveries of recent travellers, the opinions of judicious commentators, and the various systems of modern geography, have not been neglected; while we have placed most reliance upon a sedulous examination of the Holy Scriptures themselves.

"We have had constantly before us the elaborate work of Rosenmuller, in the geographical part of which, this subject is treated in detail—and owe so much to his labours, both as to matter and arrangement, that to withhold this distinct notice of our obligation, would amount to the denial of a debt.

"The work now offered to the publick, is intended to be a manual for teachers in Sunday schools. It is believed that the only method by which correct ideas upon the geography of the Bible can be communicated to the pupils, is by leading the instructors to an intimate acquaintance with the subject. With this conviction, we have been unwilling to limit ourselves to such a sketch as might be suitable merely for children; while this compilation may be read with profit by any pupil in a Sunday school, who is in any proper measure familiar with common geography.

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"It is highly important that every text of Scripture to which reference is made, should be carefully examined. Without attention to this, the great design of this book, as an aid in the study of the Bible, will be frustrated."

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We have not read the whole of this manual; but we have perused enough of it to be entirely satisfied, that great care and pains have been employed, and employed successfully, in preparing it for the publick. Two well executed maps, the one of the Land of Canaan, the other of Assyria and Asia Minor, are included in the volume, which give it double the value that it would otherwise have—We ought to make known, that the authors state, that they have "not even mentioned the names of many places which occur in the sacred writings; for the simple reason," they say, "that after some research, we have been unable to arrive at any thing more concerning them than bare conjecture." An excellent Index is added to the work, by the use of which the reader, without difficulty, may immediately turn to the page in which he will find the description of the place of which he seeks for information.

In concluding our notice of these small volumes, we feel that we should omit a service which we think due to our readers, if we did not apprize them that these are books the usefulness of which may extend much farther than to Sabbath schools. They ought to be in every Christian family that can obtain them; for they furnish the means of acquiring with ease a better knowledge of the Bible, than, without some such aid, can ever be obtained. We even think that our young clergy, and especially our missionaries, should all possess a copy. These books of reference may be carried in the pocket, and furnish information that may be found desirable and important on a variety of occasions. The price of them we have not ascertained, but we know it must be so small, that even the poor may pay it without much difficulty.

Literary and Philosophical Intelligence, etc.

Splendid Copy of the Pentateuch.—On Saturday, the 26th of March, 1830, was exhibited at the New Synagogue, in Leadenhall street, London, the Five Books of Moses, beautifully written on parchment, and which are commonly deposited in the Ark. This specimen of the art, with all its appendages, is allowed to be unequalled, and the attempt to describe it will fall far short of its beauty and magnificence. For taste, chasteness of workmanship, and brilliancy of display, and the

tout ensemble, it may be truly said there does not exist its equal in the universe.

This beautiful relick is written upon vellum prepared for the purpose, and which is sewn on rollers at each end; these rollers are of solid gold, (old standard) the caps are about four inches wide, the edges beautifully chased, and when rolled together, are bound by a broad silk band, edged with gold, and tied with gold cord and tassels. The whole is covered with a purple velvet mantle or pall, elegantly and richly embroidered in flowers of gold raised upon the velvet, representing the rose, shamrock, and thistle, with festoons, the top of the mantle representing a diadem; the edge is surrounded with large gold bullion fringe; on the tops of the rollers are two pivots, about four inches in length, which receive what are called the bells, made of fine gold, which stand erect; the sockets fixing on the pivots represent the two tables of Moses, with the ten commandments. The body of these bells is a coronet, beautifully worked; the border is studded with brilliants, emeralds, rubies, and other precious stones; above the coronet is a mitre, supported by angels, on the top of which (chased in Hebrew characters, "Holiness to the Lord,") rest the cushion, Bible, and crown, surmounted by a pine apple, richly chased and worked curiously in gold—the whole is surrounded by a number of small gold bells, which continually tinkle as moved. On the front is suspended, by a massive gold chain, the ephod or breastplate, curiously worked in frieze, and relieved in bright gold; in the centre are twelve precious stones, of immense value, (which represent the twelve tribes of Israel;) the plate is surmounted by a large crown, on the top of which is the mound, exquisitely ornamented with emeralds and rubies of beautiful colour. The crown is also strewed with jewels of great value and brilliancy; the front stone is a fine water brilliant of large size and great value. There is also suspended by a gold chain the pointer with which the law is read. This jewel is about twelve inches long, and is of the finest gold; at one end is a globe richly worked, and the other represents a hand, with the fore finger in a pointing direction, and round the finger is a brilliant ring; the whole length of this jewel is entwined by the rose, shamrock, and thistle, chased, and beautifully executed.

Jewish Preacher in Poland.—Mr. Levin, a Jewish proselyte, who studied divinity under Professor Tholuck, at Halle, has lately been appointed Lutheran minister at Brzezyn in Poland, where he has a flock of six hundred Protestant families, to whom he is said to preach the gospel powerfully. The people know that he is of the Jewish nation; but, so far from despising him, they seem to have a particular affection for him on that account. When he delivered his first sermon, the aisle of the church was crowded with Polish Jews. He is deeply interested about his own nation; to whom he has now a most favourable opportunity of testifying of Christ.

Sir Humphry Davy's Theory of the Soul.—Sir Humphry Davy argues from analogy, in his "Consolations of Travel," that the human soul will have no reminiscences of earthly scenes in a future state. There runs, he says, throughout the works of the Creator, a principle that only those organs, habits, and instincts are reserved to a living being after a transformation, which are necessary to its new state of existence. The butterfly, he considers, knows nothing of its larvæ, or aurelia state; its faculties and enjoyments being wholly conformed to its new condition. From this analogy Sir Humphry concludes, that nothing but intellectual power, or the love of knowledge, will survive the dissolution of soul and body. He speaks as a philosopher; but speaking as Christians, we should say, without, however, admitting the truth of the alleged analogy, that the surviving faculties of the soul will be spiritual, rather than intellectual. Newton could not take the Principia to heaven; but the humblest Christian will take his regenerate nature, made meet for the inheritance of the saints in light.

Cape of Good Hope.—By the U. S. ship Vincennes, the editor of the New York Commercial Advertiser received papers from the Cape of Good Hope to April 17, from which it appears that dissentions prevailed in the Academick Senate of the South African College—a very promising institution—to such an extent, as to threaten injury to its usefulness. The subject of contention was the question, whether religious instruction should be given within the walls of the College, or within the vestries of the different churches to which the students belong. There are many denominations of Christians in Cape Town. The Dutch Reformed, Lutherans, Episcopalians, Scotch Presbyterians, Roman Catholicks, Independents, and Wesleyan Methodists. There are besides, Unitarians, and other denominations who have yet no church. At a publick meeting held on the subject, it was resolved that the youths could be best instructed in religion, in the places where they were accustomed to receive it, and that the parents were not prepared to pay for an additional Chair in the College, to accommodate one particular sect.

The German silver, which is now coming into vogue, has been introduced, as its name denotes, by the Germans into Europe, but is nothing more than the white copper long known in China. The Goldsmith's Company of London have thought it proper to warn the publick, by advertisements in all the newspapers, that it does not contain a single particle of real silver. This is true, for it is only an alloy of copper, nickel, and zinc; but it would have done no discredit to their candour to add, that it is, on account of its perfect unalterability, superior for many purposes (such as musical instruments, touch-holes of guns, &c.) to either silver or gold. Although now coming into *known* use in England, it has been no stranger to the manufactories of Birmingham for at least thirty years and more.

At a recent meeting of the Paris Royal Academy of Sciences, an animated discussion took place on Caillie's Travels in Africa, the credibility of which was questioned by the London Quarterly Review, so far as relates to the traveller's having seen Timbuctoo. The veracity of Caillie's narrative was vehemently defended.

London University.—The permanent annual expense of the university is estimated at £5500. To support the establishment, without encroaching annually on the capital, it is computed that 885 students will be required. The number of students who attend the university at present is 577; the council have, in consequence, been compelled to reduce, in several instances, the salaries of the professors.

Mr. Fordham, of the London Royal Institution, recently exhibited a model of a *Pneumatic Locomotive* Engine. The machinery for communicating and regulating motion is the same with that of the steam engine. There is, however, no boiler nor fire place, but light vessels of wrought iron called recipients are appended to the carriages. These recipients are to be filled with air, in a state of density thirty or forty times greater than the external atmosphere. These recipients are charged by forcing pumps worked by water, steam, or wind, at various places along the road, and when exhausted are to be replaced by others. The carriage is to have very high wheels, and the recipients are suspended under the axles. A ten horse engine will condense, with one bushel of coals, 1750 cubick feet, which is sufficient to propel the carriage 10 miles, at the rate of 12 miles the hour.

Paper is now manufactured very extensively by machinery, in all its stages; and thus, instead of a single sheet being made by hand, a stream of paper is poured out, which would form a roll large enough to extend round the globe, if such a length were desirable. The inventors of this machinery, Messrs. Fourdrinier, it is said, spent the enormous sum of £40,000 in vain attempts to render the machine capable of determining with precision the width of the roll; and, at last, accomplished their object, at the suggestion of a by-stander, by a strap revolving upon an axis, at a cost of 3*s.* 6*d.*

Hot Air for Blast Furnaces.—The blast furnaces at the Clyde Iron Works, are supplied with hot air, the saving caused by which is stated to be very great. The air is heated rather beyond the point of boiling water; but a higher temperature, it is thought, might be employed with advantage.

Sheathing Paper.—Messrs. E. F. and Thomas Blank have discovered the process of manufacturing a species of paper from leather shavings, which it is believed will answer admirably for the sheathing of vessels, and much better than the sheathing paper in common use. In addition to the properties of the ordinary sheathing paper, it is believed by good judges that the leather-paper will prevent the ravages of worms. The price will be about the same.

Philadelphian Hall.—The publick building for the meetings of religious and charitable societies in London, now erecting near the former site of Exeter Change, will be completed in a few months. It has received the appropriate appellation of Philadelphian Hall, in allusion to Heb. xiii. 1, "Let brotherly love continue;" where the words translated "brotherly love," as our less-learned readers should be informed, are expressed in Greek by the word "Philadelphia."

Scientifick Tracts.—Messrs. Carter and Hendee have sent us the first number of a series of scientifick tracts, which they propose to publish, conducted by Josiah Holbrook and others. They will publish not less than 24 numbers a year at $1.50. —The first number contains 24 pages, and is a familiar essay on the nature and properties of the atmosphere. The writer puts aside all technicalities and laboured verbiage, and brings the subject down to the comprehension of all classes of the community. These efforts to bring out science from the cloisters of learning, and down from the affected elevation of pedantry, are deserving of the notice and support of the great mass of the people whom they are designed to benefit.—*Lowell Journal.*

Religious Intelligence.

Although an entire copy of the printed Minutes of the General Assembly of the Presbyterian church, is now sent to every ordained minister belonging to that church, who forwards his address to the Stated Clerk; yet there are many licentiates and elders, as well as numerous private members of the church, who have no access to these minutes; and must remain in a great measure ignorant of some of the important measures and decisions of the Assembly, unless informed through the medium of other publications. We shall therefore select from the minutes of the Assembly, and publish as fast as our space will permit, all the minutes of that judicature at its last session, which we think will be of interest or use to our readers—We have already published the narrative of the state of religion and the Assembly's letter to the churches, relative to the monthly concert for prayer—A part also of the Report of the Board of Missions, and the whole of the Report of the Board of Education, were published in the Reporter and Register for the last month; and the conclusion of the Report of the Board of Missions may be seen in the number of that paper published with the Advocate for the present month.

Eighteenth Annual Report of the Directors of the Theological Seminary at Princeton, N. J.

The Board of Directors of the Theological Seminary at Princeton, present to the General Assembly the following report:

At the date of the last report, the number of students in the Seminary was one hundred and seven.

During the summer session, the following seven new students were received, viz:—

Consider Parish, graduate of Williams Col. Mass.
James W. Ells, Hamilton, N. Y.
Charles C. Taliafero, Nassau Hall, N. J.
John M'Nair, Dickinson, Penn.
Kean M'Intyre, Jefferson, Penn.
David H. Coyner, Washington, Va.
John Paris Hudson, do

During the winter session, the following thirty-five additional students were received, viz:—

Archibald Fleming, graduate of the University of Ver.
Washington Roosewell, Middlebury Col. Ver.
W. S. Stone, do
John F. Lanneau, Yale, Con.
Henry Sherman, do
George H. Apthorp, do
Algernon S. Kennedy, do
Leicester A. Sawyer, Hamilton, N. Y.
John B. Adger, Union, N. Y.
Arthur Burtis, do
Testus Hanks, Nassau Hall, N. J.
Aaron Kitchell, do
James Wykoff, do
Isaac Grier, Dickinson, Penn.
Robert Bryson, do
Thomas Creigh, do
Jon Fleming, Jefferson, Penn.
J. K. Converse, Hampden Sydney, Va.
George B. Bishop, Miami Union, Ohio.
William A. Holliday, do
William M. Thomson, do
George F. Heard, University of Georgia.
John B. Pinney, do
James Ferguson, University of Aberdeen, Scotland.
Henry H. Boyce, candidate of Presbytery of Hudson.
Abraham DeWitt, Newark.
Henry Hopkins, Newcastle.
Archibald Cooper, do
Elmer H. Cox, Madison, Indiana.
W. R. Power, Licentiate of Presbytery of Northumberland.
Nathan Rice, Transylvania.
Charles C. Jones, from the Theo. Sem. Andover.
E. P. Salmon, of Massachusetts.
Ralph Bull, of Orange County, N. Y.
John W. Woodward, of N. J.

The highest number of students that have been in the Seminary during the year, is one hundred and twenty-five. The number now connected with it is one hundred and ten.

The students have as usual been examined semiannually, by a large committee of the Board. This examination, in the autumn, continued three days and a half; in the spring, two days and a half. In these examinations, the committees who attended them received entire satisfaction.

At the close of the summer session, certificates that they had finished the

whole course of study prescribed in the plan were conferred on the following nine students, viz: Daniel B. Butts, William M. Carmichael, J. T. Marshall Davie, Horace Doolittle, Theodore Gallaudet, Watson Hughes, John C. March, Alden Scovel, and John B. Van Dyck.

On the subject of benefactions for the assistance of necessitous students, the Professors have reported the receipt of the following sums, viz:

Female Society of Brooklyn, for a particular student -	$150 00
Do. of the 3d Presbyterian Church Charlestown, S. C. for a particular student, - - -	150 00
Mrs. Long, near Lewistown, Pa.	10 00
A lady of New York, for a particular student - - -	30 00
Female Society of Murray street, N. Y. for a particular student -	100 00
Female Cent Society, 1st church, Albany - - -	30 00
Congregations of Hopewell and Mount Horeb, Ky. paid a student by themselves - -	50 00
Female Education Society of Upper Octorara, Penn. to a particular student, by themselves -	7 25
A former student, who had himself been benefited by the funds - - - -	50 00
Female Cent Society of Cedar St. Church, N. Y. - - -	192 00
Cent Society of Wall St. Church, N. Y. for a particular student -	130 00
Cent Society of Woodbridge, N. J. - - - -	3 00
Female Cent Society, Jamaica, L. I. - - - -	13 00
Roswell L. Colt, Esq. of Baltimore, for purchasing books for the library - - - -	50 00
Solomon Allen, Esq., Philadelphia, for do. - - -	100 00
	$1,065 25

The Professors have also reported the following articles for the use of the Seminary, viz:

A bundle of 20 shirts, from the Dorcas Society, N. Y.

Six pair of cotton stockings, from Mrs. Dr. Scott, New Brunswick, N. J.

From a number of ladies in Bedford, N. Y., 3 quilts, 2 blankets, 3 towels, 4 pillow cases, and 1 comfortable.

From Hugh Hamill, a late student in the Seminary, 1 looking glass and 1 chair.

From D. V. M'Lean, a late student, 1 cot, 2 blankets, 3 sheets, 2 pillow cases, 2 pillows, 4 towels, 1 lamp, 1 table, and 1 chair.

From the Dorcas Society of Woodward's Hill, N. J., 4 shirts.

From a Female Society in Wall street Church, N. Y., 4 shirts and 4 collars.

From a Female Society in Murray street, N. Y., 24 shirts and 20 collars.

From persons anonymous, Princeton, N. J., 1 pair of cloth pantaloons, for a particular student.

From a former student, 3 shirts.

The donations to the library through the year, have been as follows, viz. from

Rev. Ravaud K. Rogers, bound books, N. J. - - - -	7 Vols.
Rev. Alexander Campbell, of the Presbytery of Lewis - -	2
Rev. William Nevins, Baltimore	4
Rev. George Bourne, N. Y. -	27
Rev. Dr. Ashbel Green, Philadelphia - - -	1
Rev. George Bush - -	1
Mr. A. S. Colton, a late student	1
Total -	43

Besides these, the Librarian has reported as purchased, 49 volumes.

The Board have the pleasure to inform the Assembly, that a scholarship has been endowed in the Seminary, by the last wills and testaments of Robert Hall, and his sister, Marion Hall, lately deceased, of the town of Newburgh, Orange County, N. Y. The following extract from the wills, stating the conditions of said endowment, the Board beg leave to lay before the Assembly.

"And whereas, after a life of nearly fourscore years, (much of which has been spent in examining the word of God) we are fully satisfied of the correctness of the doctrines of religion, as laid down in the Confession of Faith, and the larger and shorter Catechism drawn up by the Westminster Assembly of Divines, and as held by the General Assembly of the Presbyterian church in the United States, we desire that the scholarship, which is endowed by this our bequest of $2500, shall be called the ED scholarship, as a witness between us and the Theological Seminary, that the Lord he is God, agreeably to said Confession of Faith and Catechisms.

"Further it is our will, that the Professors in said Seminary be careful that no person, holding sentiments inconsistent with the Confession of Faith, larger and shorter Catechisms, be ever admitted to the benefit of said scholarship.

"And further, it is our will, that the Session of the First Presbyterian Church in Newburgh, county of Orange and state of New York, possess the right of naming the student who shall enjoy the benefit of said scholarship, provided he be received into the Seminary agreeably to the restrictions of the former paragraph."

The bequest making this endowment, the Board have been informed, will probably be paid next fall.

The Board have also the pleasure to inform the Assembly, that since the commencement of their sessions, a scholarship in the Seminary has been founded by William Kirkpatrick, Esq. of Lancaster, Pennsylvania. The conditions of this generous endowment, as contained in a letter from the founder to the Trustees of the General Assembly, are as follows, viz: "The beneficiary during life to be appointed by me, and on my demise, by the Presbytery of Newcastle, or in case of a division of that Presbytery, by that section which may embrace the Presbyterian Church in the city of Lancaster." From the same letter, the Board have learned that Mr. Kirkpatrick will pay the $2500 to the Trustees of the General Assembly, as soon as they have acceded to the aforementioned conditions.

The Board would also inform the Assembly, that Mr. Jonas Williams, of New Windsor, Orange County, New York, lately deceased, has bequeathed to the Seminary, the sum of 700 dollars. The following is an extract from the will of Mr. Williams:

"I give and bequeath unto my sons Richard and Samuel, and the survivor of them, and the executors, administrators, and assigns of such survivor, the sum of seven hundred dollars, for the use of, and in trust for, the Directors of the Theological Seminary of the Presbyterian Church of the United States, now located at Princeton, in the state of New Jersey, to be applied to the support of students in indigent circumstances in said Seminary."

The Board have been informed, that the payment of this bequest may also be expected through the course of the next Autumn.

The Board have also the pleasure to inform the Assembly, that, at their late meeting in Princeton, the executors of the late Dr. Elias Boudinot informed them that, from funds bequeathed by the testator, they are prepared to pay the sum necessary for the endowment of a scholarship, which, agreeably to a former resolution of this Board, is to be styled the "Boudinot Scholarship."

In consequence of this information, the Board passed the following resolutions, viz:

"Resolved, That the establishment of this scholarship be reported to the next General Assembly.

"Resolved, That Mrs. Susan V. Bradford, the only child of the said Dr. Boudinot, be authorized and requested, during her life, to nominate the successive incumbents on this fund; and should it so happen, from any cause, that no nomination should be made by the aforesaid Mrs. Bradford, then the appropriation of the proceeds of said scholarship be made by the Faculty of this Seminary."

The Board would further report, that they have had made known to them through their Secretary, the name of the founder of the scholarship numbered 10, in the list of scholarships, and are authorized to announce the same to the Assembly. The generous individual who founded this scholarship is Mrs. Susan U. Neimcewicz, of Elizabethtown, N. J. The founder has requested that the scholarship may be called the Van Brugh Livingston scholarship, after her respected and deceased father Peter Van Brugh Livingston, Esq. Agreeably to the above request, the Board have resolved that scholarship No. 10, be hereafter known by the name of the Van Brugh Livingston Scholarship.

The Board would further beg leave to lay before the Assembly, the following extract from their minutes, viz:

"Resolved, That it be, and it hereby is, recommended to the next General Assembly, to authorize the erection of two buildings on the ground belonging to the Seminary in Princeton, one for a library, and one for a chapel, so soon as funds can be obtained for that special purpose."

The Board have only further to report that the term of office of the following Directors expires during the sessions of the present Assembly, viz:

Ministers.	*Elders.*
Ashbel Green, D. D.	Benjamin Strong.
William Neill, D. D.	Samuel Bayard.
John M'Dowell, D. D.	Robert Lenox.
Ezra S. Ely, D. D.	
Jacob J. Janeway, D. D.	
Henry R. Weed.	
Joshua T. Russell.	

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M'DOWELL, *Secretary.*

Philadelphia, May 24, 1830.

Fifth Annual Report of the Trustees of the Theological Seminary at Princeton, N. J.

The Trustees report that their Treasurer has received, through the past year, from the Treasurer of the Trustees of the General Assembly, on the contingent fund for the salaries of the Professors, the sum of five thousand three hundred dollars, which he has paid, together with the balance due this account on the last settlement of $13.32½, leaving nothing in his hands on this account.

He has received, during the past year, on the general expense fund, the sum of one thousand and forty-six dollars; and

has paid out of the same for the Secretary's salary, servants' wages, premium of insurance, commissions of himself, and other contingent expenses, the sum of one thousand and twenty-one dollars and sixty-nine and a half cents, leaving a balance in his hands, due this fund, of twenty-four dollars thirty and a half cents.

He has received during the past year, on the scholarships and students' fund, the sum of two thousand four hundred and seventy-three dollars, which, added to the balance due this fund on former settlement, of eighty-five dollars and one cent, makes the sum of two thousand five hundred and fifty-eight dollars and one cent; and he has paid out from this fund, the sum of two thousand four hundred and forty-three dollars and eighty-four cents, leaving in his hands a balance due this fund of one hundred and fourteen dollars and seventeen cents.

Recapitulation.

Balance on expense fund, -	$ 24 30½
Balance on education fund, -	114 17
	$138 47½

Leaving in his hands, on the general account, this balance of one hundred and thirty-eight dollars and forty-eight cents.

The Trustees would further report, that they were obliged, some time since, to institute a suit to procure the payment of the bequest of Mr. John Keith, of Bucks County, Pennsylvania, left by him for the establishment of a scholarship in the Seminary. This suit has lately been decided, and judgment has been rendered in favour of the Board for twenty-five hundred dollars. The counsel employed has written to the Treasurer of the Board, that, about two years ago, the executors invested the amount in stock of the state of Pennsylvania at five per cent.; and that they will pay over the amount of the principal, and all the interest drawn since the investment, in full discharge of the claim.

The Board have authorized Mr. Alexander Henry, and Mr. Isaac Snowden, Treasurer of the Trustees of the General Assembly, to settle with Mr. Samuel M'Nair, executor of John Keith, deceased, and also with the counsel employed in the business.

The Board have only further to report, that an appropriation of $5,300 will be requisite to pay the salaries of Professors for the current year.

Signed by order of the Board of Trustees,

JOHN M'DOWELL, *Secretary.*

Princeton, May 18, 1830.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

The two following resolutions, adopted by the General Association of Massachusetts, and contained in the report of the delegates to that body, were approved by this Assembly, and ordered to be entered on the minutes, viz.

"1. Resolved, That this Association having learned that the existing rule of intercourse with the General Assembly, so far as it respects the right of voting in the legislative and judicial proceedings of that body, transcends the power vested in it, do waive their accustomed privilege of voting by their delegates in said body in such proceedings; desiring that as much of the same reciprocal intercourse, which has for a series of years so pleasantly existed between said bodies, may continue, as shall not conflict with the fundamental principles of their organization.

"2. That this Association regret that their proceedings on the subject of receiving licentiates and candidates, &c., at the last meeting of the General Association, were not entirely satisfactory to the General Assembly. On the broad ground of heresy and immorality, they have no hesitancy in expressing their opinion, that it would be irregular for either body to receive licentiates, candidates, and ministers, without the usual certificates and recommendations; but as views of Christian ministers on the subject of ecclesiastical order may honestly differ; and as this Association has no control, either legislative or judicial, over the respective associations of which it is composed, they can only refer the resolutions of the Assembly on this subject, to the particular consideration of their district associations, with the fullest confidence that on questions of 'ecclesiastical order,' as well as on every other subject, they will be disposed to meet the views and promote the interests of our highly respected and beloved brethren of the Presbyterian church."

The committee on Overture, No. I. viz. the following reference from the Presbytery of Steubenville:—"Ought an unbaptized person who yet pays his proportion for the support of a congregation, to be permitted to vote for *ruling elders?*"—made the following report, which was adopted, viz.

That in the opinion of your committee, the office of ruling elder is an office in the Church of Christ; that ruling elders, as such, according to our Confession of Faith, Book 1, on Government, Chap. V., "are the representatives of the people by whom they are chosen, for the pur-

pose of exercising government and discipline in the kingdom of our Lord Jesus Christ; that the discipline lawfully exercised by them, is the discipline exercised through them by their constituents, in whose name and by whose authority they act in all that they do. To suppose, therefore, that an unbaptized person not belonging to the visible kingdom of the Redeemer, might vote at the election of ruling elders, would be to establish the principle, that the children of this world might, through their representatives, exercise discipline in the church of God; which is manifestly unscriptural, and contrary to the standards of our church: your committee would therefore recommend, that the question in the said overture be answered in the negative.

The committee appointed to consider, whether it is expedient that the Assembly, as such, should celebrate the ordinance of the Lord's Supper, during their sessions, and if so, when—made a report which being read and amended, was adopted, and is as follows, viz.—That in the opinion of the committee, such a celebration is not only expedient, but desirable, and with the blessing of the gracious Head of the Church, who often manifests himself to his people in the breaking of bread, would be attended with great advantages. The committee would, therefore, recommend the adoption of the following resolutions, viz.

1. Resolved, That the members of the Assembly will celebrate the Lord's Supper on next Sabbath, at five o'clock in the afternoon, in the First Presbyterian church.

2. Resolved, That such other ministers and members of the Presbyterian church, and of sister churches, as may be disposed to attend, be affectionately invited.

3. Resolved, That the committee who reported these resolutions, be a committee to make arrangements, and to designate ministers who shall officiate in the administration of the ordinance.

(*To be continued.*)

FOREIGN.

"The Anniversary Meeting of the British and Foreign Bible Society took place at Freemason's Tavern on the 5th of May. Lord Bexley was in the chair. It appeared by the Treasurer's report, that the receipts of the society, during the past year, had amounted to the sum of £84,982, and that the expenditure had been £81,610. The number of Bibles distributed during the year was 434,432. The report further detailed to the meeting the successes which had attended the exertions of the Society in various parts of the world; among other particulars, that, owing to the overflowing of the river Memel, the Society had presented the sufferers with 1000 Bibles—that the Jews of Frankfort had applied for Bibles, which were granted to them—that in Sweden 283,787 Bibles have been distributed; that from Norway, 2000 Testaments had been requested; that the Danish Bible had just been completed; and that arrangements were making for printing the Old Testament edition of the Psalms in the Esquimaux language. The Rev. Dr. Milnor, of New York, was present, and made some remarks, of which we have not yet a full report."

We have given the foregoing summary account of the last anniversary meeting of the British and Foreign Bible Society, because it contains, in a small compass, information which it may be useful, as well as gratifying, to many of our readers to receive. But it would occupy many of our pages, to insert even a condensed view of the reports and proceedings of all the benevolent and pious associations, which met in London in May last. We can therefore only say in general, that the last anniversaries of these associations were numerously attended—perhaps more so than in almost any preceding year; and that it is in a high degree encouraging and animating, to observe with what spirit and energy measures are adopted in Britain, for the alleviation of human misery, the suppression of vice, the diffusion of knowledge, and the extension of the blessings of the gospel even to the ends of the earth.

We extract from the New York Observer of the 19th of the last month, the following account of what has recently taken place in the University of Halle in Germany. We do it because the account will not only interest our readers, but ought to operate as an instructive warning to the churches of this country, to withstand the first departures from their standards of faith and church order. Whoever is acquainted with the history of the University of Halle, knows that it

owes its celebrity, and almost its origin, to Professor Frank—one of the most pious and heavenly-minded men that ever lived; and to this hour, the Lutheran standards of Orthodoxy are those under which the professors of this University hold their places. Yet the men who can construe the Bible to mean any thing but what it does mean, and can laugh, and teach their pupils to laugh, at certain parts of holy scripture, can easily do the same with Creeds and Confessions. Of Dr. Wegscheider, and his character of our Saviour, some account may be seen at the 363d page of our last volume.

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GREAT EXCITEMENT AT HALLE IN GERMANY.

The theological department of the University at Halle, in Germany, has at present 12 professors, 2 private teachers, and 881 students. Two of the professors (Drs. Gesenius and Wegscheider,) are avowed rationalists, or, as we should term them, infidels, and a large majority of the students are their adherents. The chief of the evangelical professors is Professor Tholuck, with whose name and character, most of our readers are familiar. As the theological professors in the German universities are supported in part by the state, and are paid for training young men to fill offices in the *church*, such of these professors as are really infidels have been unwilling to have their true character publickly exposed, and until very recently, it would seem none of the German editors have been bold enough to undertake it. At length, however, the editor of the Berlin Evangelical Church Journal, in his paper of January 16th and 20th, under the head of "Rationalism at Halle," ventured to publish a simple statement of facts respecting the mode of teaching adopted by Drs. Gesenius and Wegscheider, accompanied with specimens of their interpretation of the Bible, and concluding with a call upon all evangelical Christians to remember the schools of theology in their prayers. This article, which was erroneously attributed to Professor Tholuck, irritated Dr. Gesenius, and occasioned some remarks from him, which awakened a violent and riotous spirit among those students who adhere to him and Dr. Wegscheider. The particulars of the excitement are thus related in the Journal of February 20th:

On the first of February, Dr. Gesenius in his lecture spoke of his "Introduction to the Old Testament," noticed our animadversions upon it, and denied that he had called the writers of the Psalms hypocrites, but justified the jests for which he had been reproved, as harmless. The report of his remarks on this occasion was quickly spread, and excited among his adherents and those of Professor Wegscheider, who constitute a large majority of the students of theology, great bitterness against the mysticks. [Mysticks is the vulgar appellation at Halle for those who believe in Divine revelation.]

On this and the following days numerous placards were put up on the college walls, deriding those professors who were considered as mysticks, and especially the editor of the Evangelical Church Journal. One notice was in Latin, and ran thus: "Remember that on the 25th of June, 1530, our ancestors broke the chains of Popery. Now, after three centuries, error and folly threaten us again with their snares. Up! we live now in the year 1830, open your eyes and resist the oppression of the man, who with his sanctified face and cunning heart, is most worthy to be chief of the order of the Jesuits." Another notice contained the words: "Wegscheider, who is in all respects a Christian, live and prosper."

On the 3d of February, the demonstrations of the students became so threatening, that the officers of the police were in motion to protect the windows of the mysticks from being broken by these future ministers of the gospel! On the 4th, a notice was put up on the walls, inviting a numerous attendance on the lecture which was to be delivered that day by Professor Tholuck; but the Prorector, Professor Blume, a Jurist, considering the greatness of the tumult, was of opinion that Dr. Tholuck should remain at home, and postpone his lectures for some days. Dr. Tholuck, however, was resolved to proceed. The Prorector, therefore, before the commencement of the lecture, betook himself, attended by beadles, (peace-officers,) to the lecture room, which was crowded to excess, in order to prevent a riot. There he addressed the students in substance, as follows:

"Your discontent is just, and every true friend of religion must approve of the feelings which you manifest at seeing two of your most worthy instructors denounced; but the denunciation really evinces a pharisaical pride which is attempted to be concealed under the cloak of Christianity, and deserves only your pity, not your anger."

He further exhorted them to peace, and warned them against any such violent proceedings as would expose them to punishment.—Notwithstanding this attempt of the Prorector to allay the tumult, Dr. Tholuck was interrupted by noise, and found it difficult to proceed with his lecture.*

This disturbance was chiefly excited by the article on rationalism in our Journal, but that the representation there made is incorrect either generally, or in any important particulars, is not maintained by any one. Dr. Gesenius has indeed publickly declared that he will go on fearlessly with his lectures, although some of his hearers have remarked that since this article was published he has treated the holy word of God with more respect, and has left out of his lectures the jests which he used to utter upon various passages of the Old Testament. But he has again held up to the laughter of his hearers the story of Jacob's wrestling with the Lord, (Gen. xxxii.) as a "ghost-story, in which the ghost, as in Burger's Lenore vanished at break of day;" and in the story of the ladder reaching to heaven, on which the angels of God ascended and descended, Gen. xxviii. he has been accustomed to amuse the students by the following joke of the French infidels of the last century.

* * * *

[We omit the translation of this joke as it is so blasphemous that we are not willing that the minds of our younger readers should be polluted with it.—*Ed. Obs.*]

The readers of this account, particularly those who believe in divine revelation, are requested to consider that *eight hundred and eighty* students of theology are found at Halle, and that the desolate churches in Germany look to this seminary for their pastors.

[The following is the article in the Journals of January 16th and 20th, which occasioned this great excitement.]

RATIONALISM AT THE UNIVERSITY OF HALLE.

It is a question of deep interest to the churches of Christ, and especially to those in the north of Germany, "What doctrines do the Professors at Halle teach the students of theology in that University, so many of whom every year enter upon the sacred duties of the ministry?" Dr. Gesenius and Dr. Wegscheider openly acknowledge their attachment to rationalism, and accordingly represent as error and oppose what the evangelical church in her Confessions of Faith acknowledges to be eternal divine truth. How this is done in their lectures we now proceed to show:

[The principles of interpretation avowed by Drs. Gesenius and Wegscheider are then briefly stated, and six or seven examples are given of the manner in which these principles are applied. Among the examples are the following:]

1. *The young man at Nain.*—"This narrative has for its basis the simple fact, that Jesus at his entrance into Nain, met a funeral procession, accidentally remarked signs of life in the man supposed to be dead, and by an impressive call restored him perfectly to his consciousness. The Jews are accustomed to bury their dead too soon!"

2. *The feeding of the 5,000.*—"Probably the following facts served for the foundation of this story.—Of the many men with whom Jesus found himself in the desert the greater part had a plenty of provisions with them, but the rest were destitute. Jesus, with his usual benevolence, began to divide his provisions among those who were in want. This example, supported by his persuasions, and by the proverbial hospitality of the East, was followed by others, who were furnished with provisions, and so all were satisfied, and there was even much left by those who partook. The essential fact is, Jesus relieved in a wise, humane manner the wants of a large multitude, and this is to be exhibited so as to have a religious, practical bearing."

3. *Walking with Peter on the water.*—Of this story he says: "An actual walking of Jesus with Peter on the water would be mere juggling, and without meaning. Probably Jesus was out upon the lake, and Peter swam to him, from which the credulous historian has made this fable!"

4. *The Transfiguration.*—The transfiguration of Jesus is explained by a thunder storm and a drunken sleep of the disciples, who were full of the Jewish notions of a Messiah; for "considered as a miracle it is an unmeaning juggle."

5. *The Resurrection.*—The resurrection of Jesus, Dr. Wegscheider thus explains: "Jesus only appeared to be dead; it is unphilosophical to explain the appearance otherwise than as a natural event, although the evangelists, with their defective physiological knowledge and their love of the marvellous, held him to be actually dead."

To the objection that by the supposi-

* It should be stated that Dr. Tholuck was erroneously supposed by many to have been the author of the offensive article in the Journal. The editor here declares that Dr. Tholuck has not had in former nor in the present communications from Halle, any participation direct or indirect.

tion of a mere appearance of death, an essential part of Christian doctrine, and with it the festival of the holy supper and of Easter would be taken away, he answers:

1. "Jesus' death on the cross can be considered as an actual death, for if the seeds of life remaining in his body had not, under the guidance of God, been preserved by favourable circumstances, and quickened, his entire death would have been unavoidable. 2. The chief design of the death of Jesus—his offering up his life for the truth and for the confirmation of his doctrine, and the moral courage with which he devoted himself to death, remains unchanged, even though we suppose that his death was not entire. *Jesus himself could not anticipate that his crucifixion would not be fatal to him, and did not anticipate it, and even after his resurrection he must have regarded the deathlike unconscious state in which he had found himself an actual death!* 3. In the New Testament the state of unconsciousness is generally called death, and is undeniably the commencement of actual death, and is only prevented by God's special interposition from terminating in actual death. We may properly consider that state to be death, from which God's guidance alone can restore life. Thus every institution prescribed by Christianity, in so far as it is founded on the moral greatness and dignity of Jesus, retains its full force."

We beg our readers to bear in mind that there are hundreds of young men on whom, during their residence at Halle, these doctrines are impressed, and by most of whom they are retained and cherished. The immediate effect must be a loathing of the Holy Scriptures, and of the miserable employment of picking out a few kernels of wheat from a bushel of chaff, and which, when found, are not worth the search, since they can be so much more readily found in Wegscheider's lectures, which, while they sift out the kernels, make the residuum of the Bible superfluous.

These young men accept an office which requires them to teach from the pulpit, at the altar, and at the sick bed, what they regard as superstition and fiction; an office of which they must be ashamed, when they are called upon to discharge its duties in the presence of those who know their real sentiments, and who cannot but despise them for concealing these sentiments under mental reservations and accommodations. Is it to be wondered at, that they, after the light which is in them is turned into darkness, resolve to spend in worldly pleasure the few years which are at their command before they take upon them this painful yoke; and that, afterwards, with their hardened hearts, they labour all in their power to subvert divine truth, and to waste the church of God; or that some, who prefer to give up a comfortable living rather than commit such sacrilege, abandon the study of theology, and choose some worldly calling? We beg that they who are accustomed to despise Rationalism, as a system whose emptiness and worthlessness have been long since exposed, and to regard it as belonging more to the past age than the present, would duly weigh the above facts. Let them consider the extent and permanency of the evil, and remember that this has been the character of the instruction at Halle for the last ten years.

Dr. Gesenius, who, for his learning, is in the highest repute with the students, and has even more hearers than Dr. Wegscheider, avows as decisive an unbelief as he, in the fundamental doctrines and the miracles of the scriptures. The Old Testament forms the chief subject of his lectures. During their delivery, loud laughter, in some cases often repeated, is a common occurrence among the students, and this laughter is frequently directed against the contents of the sacred volume. When, for example, Abraham's intercession for Sodom is quoted, (Gen. xviii. 23—31,) he remarks, "chaffering (bargaining) was characteristick of the Jews." He calls the psalmists "old hypocrites," and the 134th Psalm, "the mere song of a watchman." From these specimens, our readers will perceive in what spirit this important portion of the history of the church is treated in his lectures.*

We add some remarks for those who reply to statements of this sort, that the truth cannot be better promoted than by unrestricted freedom of discussion. It is true that the word of God without any human aid can make its way, and even in opposition to worldly power; and a state of things like that in England, where publick invitation is frequently given to bring forward objections to divine truth, where there is an unrestrained diffusion of works hostile to Christianity, and where at the anniversary of the Bible Society, a little tract against the spread of the Bible has been put by the Papist opposers of the society, into the hands of those who were

* These communications, so far as they regard Dr. Wegscheider, are founded on well written notes of the students at the lectures, and as respects Dr. Gesenius on oral testimony. There cannot of course be literal accuracy observed in every assertion, but for the correctness of the representation in general, every one of his hearers can vouch.

assembled at the doors,—such a state of things, experience proves, rather promotes than hinders the spread of the gospel and the building up of the church of God, because *Christians* enjoy and use equal liberty. But it should be remembered that the professors of theology in the German universities are appointed and paid by the state, and that they exercise the *exclusive privilege* of teaching. Whoever occupies the office of a minister in the church must have been under their instruction. Add to this, that at Halle, the members of the theological faculty, with a single exception, are also members of the commission for examining and licensing candidates. When the nature and extent of these powers are considered, it will be plain that they ought not to be exercised by any who are not sound in doctrine, according to the confessions of faith of the church, and that to allow the principle of unlimited freedom of sentiment to the professors, must have the most injurious effect upon the students, and upon the churches committed to their care.

May the facts here communicated, which are not new, indeed, but which have not been sufficiently weighed, at length excite the earnest attention of all sincere friends to the church of Christ in Germany, and awaken them to endeavour, by prayer, by word, and by deed, to heal the wounds which infidelity has inflicted, and still inflicts upon this land, so richly blessed by the Reformation.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of June last, viz.

Of Joseph Thomas and John Tronefield, Esquires, Executors of David Wolmer, Esq. late of Norristown, Penn. deceased, his legacy for the Contingent Fund, $500—deduct state duty $12 50 - - -	$487 50
Of William Kirkpatrick, Esq. of Lancaster, Penn., his liberal donation for the endowment of a Scholarship, to be called the Kirkpatrick Scholarship, 25 shares of the Philadelphia Bank—the present value is - -	2625 00
Of the Executors of Dr. Elias Boudinot, per John Van Doren, Esq. Treasurer of the College of New Jersey, for the support and instruction of indigent students in the Theological Seminary, $1000, and six months' interest	1030 00
Of Thomas H. Mills, Esq. on account of the Woodhull Scholarship - -	75 00
Amount -	$4217 50

View of Publick Affairs.

EUROPE.

The latest advices from Europe are from Britain of the 20th of May, and from France, by the way of London, to the 18th of the same month—There is no news of much importance—A new comet has become visible in the north of Europe. It is said to have a small but very brilliant nucleus, a bright body, and a pale train about 2½ degrees long.

BRITAIN.—The subject of the greatest interest to Englishmen, for some time past, has been the state of their monarch's health. It has caused considerable anxiety in the country at large, and produced much disquisition among politicians and newspaper paragraphists. In the event of his death, its influence on the present ministry, and their system of measures, and on the state of all Europe, has been discussed in the publick papers both of Britain and France. As the Duke of Clarence is the heir apparent to the crown, his character, and connexions, and opinions, have been brought under review. It appears that the king has indeed been dangerously ill—So much so, that a cabinet council was called to consider the propriety of apprizing him of his situation, of which, it seems, he was entirely ignorant. The Duke of Wellington, after the other members of the cabinet had declined the task of giving the unwelcome information, undertook it voluntarily. The king, it is said, received the communication with firmness, and thanked the Duke for his friendship and fidelity. A long standing alienation from each other, between the king and his brother the Duke of Sussex, was happily compromised; and the whole royal family were brought into

a state of kind feeling among the different members. Since this was effected, the king's malady has so much abated, that he has been considered as being, in the physician's phrase, "out of immediate danger." His disease has been differently represented—Some have stated it to be a convulsive asthma, and others the hydro-thorax, or dropsy of the chest. There seems to be little doubt that his constitution is a wreck, and that though he may linger for a while, he has no prospect of a restoration to health, or of a long continuance in life.

Parliament was still in session. The bill for the relief of the Jews, after an animated debate on the second reading, was lost—majority against the second reading 63. Petitions were daily presented to Parliament against the punishment of death for forgery. Ardent debates had taken place in both houses, on what is denominated "the free trade system, or the reciprocity treaties." The shippers, it appears, had been losers in consequence of these treaties, and had petitioned for relief. The ministers maintained that the merchants had gained far more than the ship owners had lost; and that the nation at large was greatly benefited by the new system—No change, it appears, was likely to be made in favour of the ship owners. The visiters to the Thames Tunnel were very numerous, amounting to about 1000 a week. The work was completed to the length of 600 feet, being full half the distance. Every confidence was expressed in the stability of the work. Our minister, Mr. M'Lane, had had several conferences lately with the Earl of Aberdeen, on the commercial relations of Britain and the United States. An explanation had been demanded in the House of Lords, of the policy of ministers in regard to Greece, and papers relative to the subject had been promised. The Duke of Newcastle had presented a petition against allowing climbing boys to sweep chimneys. The spirit of emigration was pervading England, Scotland, and Ireland—the effects of which we have already seen in part—Not far from nine thousand emigrants have arrived at New York, and large numbers in Canada. On the 6th of May Lord Goderich gave, in the House of Lords, a very interesting account of the state of the national debt and revenue of Great Britain. The result was, that, in 1816, the whole national debt amounted to 329,387,511 pounds sterling; and that since the year 1816, there had been a reduction of 150 millions of the capital at 3 per cent. The Duke of Wellington thought that the government and the people were under the greatest obligations to his noble friend, for the subject he had introduced, and the manner in which he had treated it.

FRANCE.—On the 16th of May, a royal ordinance was issued dissolving the Chamber of Deputies. The elections for new members are to take place in different parts of the kingdom, at different times, from the 23d of June to the 20th of July. The Chamber of Deputies and the Chamber of Peers are convoked for the 3d of August next. It will now be seen whether the nation at large is really disposed to support the liberal party in the French legislature; or whether it will sustain the monarch and his ministers against that party. The measure of dissolving the Chambers is a bold one, and shows that Charles is a man of firmness, and that he has confident hopes that the nation will bear him out in the course he has taken—We make no conjecture on the issue—Time will soon decide it. On the 16th of May, the very day when the ordinance was passed for dissolving the Chamber of Deputies, the whole army of the expedition against Algiers embarked. "It was—says the French paper—with cries a thousand times repeated of *Vive le Roi*, and amidst marks of general enthusiasm, that all the troops effected their embarkation in the most perfect order." The troops had been previously reviewed by the Dauphin; and in an arrangement made for the purpose, had gone through the *form* of debarkation and landing on the Algerine territory—The *reality*, however, is another matter. The order of the day, and the address to the army of General Bourmont on leaving France, are published. We were glad to see that he strictly forbids plundering, and insists on the necessity of rigorous discipline. What is the design? and what are to be the effects of this splendid and formidable expedition? These are questions on which the paragraphists of the publick papers, both of France and Britain, have employed their ingenuity. The design, say one party, is to make an impression on the country at the present moment in favour of royalty, and thus influence the pending elections; so as to secure a majority of members in the Chamber of Deputies that shall be devoted to the measures of the court. The effects, it is added, will be, (if the expedition succeed) to drive the Algerines from the coast of the Mediterranean, and establish there a flourishing French colony—in league with the Pacha of Egypt, who is to conquer and possess Tunis and Tripoli, and to be in strict alliance with France. No—say the other party—the party of the French court—the whole design is to chastise, and, if possible, to break up the station and fastnesses of a horde of pirates and freebooters, too long the scourge and disgrace of all christendom. After this is effected, and measures taken to prevent a recurrence of the mischief, the troops will return, and no colonization be attempted—

No permanent connexion with the Pasha of Egypt is contemplated or desired—Our readers will judge for themselves which of these statements is the more probable. We suspect there is some truth in the former, but that the expedition will be so conducted as that it may conform to events and circumstances yet to be evolved—Some prosecutions are going forward against printers who have indulged in offensive remarks on the religion of the state, and the measures of the king.

In *Spain* and *Portugal* we know of no new measures or occurrences worth reciting. We hear nothing farther of the Spanish expedition against Mexico, except a rumour that the British court has interposed to forbid it. There is also a rumour, which we should be glad to find true, that our Charge d'Affaires, Mr. Brent, has left the court of Don Miguel.

Rome.—By accounts from Rome, which seem to be authentick, it appears that the Pope has lately held a secret conclave, at which propositions were made for filling fifteen Episcopal Sees, the greater portion of them *in partibus*—that is, in foreign countries. The United States, we doubt not, will have a goodly share.

In the latter part of April last, Madam Letitia, the mother of Napoleon Buonaparte, while walking in the garden of the village Borghese, made a false step, and though leaning on the arm of the Chevalier Cozarra, fell with such violence, that she broke one of her thighs. The last accounts from France state, that she died from the effects of this fall, on the 26th of April, at the age of 83. She has left large legacies in money to each of her children, and to her brother, Cardinal Fesch, and made the Duke of Reichstadt, the son of Napoleon, the residuary legatee of her immense wealth.

Greece.—The independence of Greece has at length been acknowledged by the Turkish Sultan. Its limits have been delineated on a map, and agreed to in the presence of the ambassadors of Russia, Britain and France; and an account of this transaction has been transmitted to each of those powers. Prince Leopold has not yet arrived in Greece to assume the government, which continues to be administered by Capo d'Istrias. The arrival of the Prince, however, is soon expected. The country it appears is still divided into parties; but there is none which can make any effectual opposition, even if so disposed, to the new sovereign. The Turks are to surrender Athens to the French troops, and to leave the country. It is surmised that the Greeks will not readily yield to the Turks some of the places and territories, which, by the treaty, they are bound to surrender. On the whole, however, appearances seem to indicate that a settled state of this long afflicted and dreadfully ravaged country is likely soon to take place.

Turkey.—Letters from Smyrna and Constantinople announce, that Commodore Biddle has succeeded in negotiating a treaty with the Turkish government, for the navigation of the Black Sea by the vessels of the United States; and that a Firman has been obtained for the Java, the Commodore's ship, with the Lexington, to proceed to Constantinople. The truth is, that the free passage of the Dardanelles, and of the Straits of Constantinople, both to and from the Black Sea, was assured to all nations with whom Turkey should be at peace, by the late treaty between Russia and the Porte. The Sultan Mahmoud is represented as making great exertions to repair his losses by the late war. It is said that he foregoes the indulgences of the Seraglio for the active discharge of publick duties, and as far as possible inspects every thing that is going on with his own eyes. He is particularly attentive to the marine. It is said that thirty ships of the line and frigates are getting ready for sea; and that numerous sailors from Hydra, Spezzio, and Ipsara, have been enlisted, with a liberal pay.

Russia.—We have not, in the month past, seen the notice of a single political occurrence in Russia worth repeating—There has been a terrifick earthquake in Armenia, in which 400 persons, in one place, were buried under the buildings thrown down. A mountain opened with great noise, and one-half of it sunk considerably.

ASIA.

According to the last advices from India, the regulation of the British Government at Calcutta, interdicting Suttees, or the burning of Widows, had already proved effectual in several instances, and occasioned but little sensation among the Hindoos. Yet, when this measure was proposed under former administrations, it was earnestly repelled as certain to produce general disaffection or rebellion.

AFRICA.

Piracy is now practised in its most shocking form on the African coast.—The schooner Repeater, arrived at Baltimore from the coast of Africa, was boarded by

the boat of H. B. M. sloop of war Madison, the commander of which stated, that a few days prior, a vessel from Sierra Leone was boarded by a pirate, and the captain and first officer, and twelve of the crew, tied back to back, and in that situation were all thrown into the sea. After tarrying thirty hours, plundering or destroying nearly every thing within their reach, they cut away the masts and fired several shot through the hull. Five of the crew during this time were secreted below decks, and fortunately escaped the fate of their companions; they afterwards rigged jurymasts, and finally reached her destined port. On the 20th May, off Cape Verger, the Repeater was spoken by a British armed vessel, and after some detention, permitted to proceed, with the advice to keep a good look out, as several pirates were on the coast.

It appears that another vessel is fitting out for Liberia, for the conveyance to that interesting colony, of emigrants, many of whom are emancipated slaves. We hope that the collections taken up in the American churches on the anniversary of our national independence, which this year has occurred on the sabbath, will largely replenish the exhausted treasury of the African Colonization Society.

AMERICA.

COLOMBIA.—It appears that the Colombian congress at Bogota have elected a president and vice president for that state, and formed and published a constitution. Bolivar absolutely declined the presidency, and it is now said that he has determined to leave his country for Britain, and finally to settle in the United States. Some such course as this appears to be indispensable, to free him from the suspicion of cherishing the ambitious project of acquiring monarchical power and influence in his own country. It is, and always has been, our sincere wish that he might be able effectually to falsify the allegations and indications unfavourable to the purity of his patriotism, and his integrity and honour as a man: and it was with regret that we read a paragraph in a late paper, which states that a British frigate that had been waiting at Vera Cruz, for no other purpose but to receive him on board, for ten days, at length sailed without him. It seems to be well ascertained that Venezuela is separated from the rest of Colombia, and that General Paez is at the head of this new state.

BRAZIL.—By a late arrival it appears that the General Assembly of the Empire of Brazil convened at Rio Janeiro on the 3d of May last, and that the Emperor addressed "that most august and most dignified body" in a speech of considerable length. He opens his speech by announcing the arrival of "Her serene highness the Princess Donna Amelia Augusta Eugenia de Leuchtenburg, reigning empress, beloved spouse, and excellent woman!"

He then informs the assembly that his daughter, the Young Queen of Portugal and Algarves, had returned to his protection and care, and declares that although both in the character of her guardian and father, he is bound to defend the cause of that princess, he will ever remain faithful to his promise to the assembly not to compromit the tranquillity and interests of Brazil, on account of the affairs of Portugal. He recommends to the care of the Assembly the Portuguese emigrants, who had accompanied the young queen. He congratulates the assembly upon the peaceful relations of Brazil, with all foreign nations, and suggests the necessity of rigorous laws to repress the licentiousness of the press, which he says has produced many evils. He declares his intention to suppress the slave trade in every form, or under whatsoever pretext it may be prosecuted. He commends to the special attention of the assembly, the education of youth, which he says has always been the object of his "imperial solicitude," and urges the establishment of schools in which the principles of the Roman Catholic religion are to be carefully inculcated.

Of the other states in the southern part of our continent we have no information to give, in addition to what we have heretofore communicated.

UNITED STATES.—During the past month, two proclamations of the Governor of Georgia have appeared—The first is in execution of an act of the Legislature of that State, extending its laws over the whole territory of the Cherokee nation of Indians; declaring that the fee simple right to the soil belongs to Georgia, and abolishing all the usages and customs of the Cherokees, and inflicting the severest penalties on every individual—Indian or white man—who shall so much as advise the Indians not to evacuate their country—The second proclamation forbids all persons to work the gold mines in the Cherokee country, without an express permission from the State authorities of Georgia—Thus the Indians are dispossessed of the very soil of their country, and are absolutely forbidden to gather up a particle of gold dust from the land given them by the Sovereign of the Universe, without a permit from the sovereignty of Georgia. We have not room for comments on these high-handed proceedings: and we need none—our readers will make all that we wish, and more than it might be proper for us to express.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JULY 1, 1830.

ANNUAL REPORT
OF THE BOARD OF MISSIONS.

Review and Conclusion.

Two years have now elapsed, since the reorganization of your Board was authorized by the General Assembly—but the entire plan which has been developed in the first part of the present report, has been in operation but a very few months, and is as yet unknown to many of our churches. Still, however, when they compare the doings of the present, with those of the past, and especially of the preceding year, they would deem themselves ungrateful and unworthy of being employed as the stewards of God, and the servants of his church, if they did not thankfully acknowledge the hand of God, and take courage.

The following table will exhibit a brief view of the most important operations of the Board for the last three years.

	1828	1829	1830
Number of Missionaries	31	101	198
Amount of time embraced in their commissions	8 years	60 years	182 years
Average expense of each year's ministerial labour	$396	$300	$130
Receipts	$2400	$8000	$12,632.43
Appropriations	$3000	$15000	$23,782.34
Number of auxiliaries	none	150	350
Congregations and destitute districts supplied	not repor.	not repor.	300

The *increase* of Missionaries, of permanent auxiliaries, of receipts and appropriations, and of congregations supplied, and the *diminution* of the expenses incurred by the Board, as presented in the foreign summary, are without a parallel, it is believed, in the history of missionary operations in our country. These very striking and favourable changes in their circumstances are to be attributed, not to any extraordinary wisdom or energy in the Board, but to the previous changes effected in their organization, to the simplicity of their plan, and its strict conformity to the constitution of our church, to the increased zeal and liberality of the churches, and above all, to the gracious interposition and blessing of God upon their labours. For the humble instrumentality which they have been privileged to exert in carrying into effect this plan of operations, for the first principles of which they are debtors to the wise and venerated founders of the Presbyterian church, they desire to be unfeignedly thankful—and they can truly say, that the time, and labour, and thought, bestowed upon this great object, have been consecrated cheerfully, and with great pleasure and profit to themselves.

But although a considerable amount of good has already been accomplished, the blessed results of which will be fully known only in eternity, yet your Board are very deeply impressed with the belief, that the great work, in which they are engaged, is but just *begun*. "There remaineth yet very much land to be possessed." The wants of more than three hundred feeble congregations and missionary districts have indeed been supplied, some new churches have been formed, and the means of religious instruction, and moral culture, have been considerably multiplied; but when the work already accomplished is contrasted with what remains yet to *be done*, there is much in the contrast which ought to humble, and affect, and distress the heart of every philantropist, and of every Christian.

Notwithstanding all the past efforts of your Board, and of other sister institutions, the wants of our *vacant churches* have not been half supplied. There

are several hundreds of such churches still destitute of a stated ministry, which really need, and earnestly implore, assistance. More than one hundred additional labourers, and the means necessary for their support, are actually needed by your Board at the present time.

How overwhelming then is the prospect before us, when we add to the numerous vacancies, within the comparatively narrow boundaries of our own church, the widely extend moral wastes of the South and West, where the voice of the Missionary has never been heard, and where *hundreds of thousands of families* are not only destitute of a preached gospel, but even of a Bible to point them out the path to happiness and heaven. We need not descend to particulars. It is already known to the Assembly, that the entire extent of country, stretching from the North Western Lakes to the Gulf of Mexico, and from the Alleghany to the Rocky Mountains, embracing a population of more than 4,000,000, and that population daily increasing with unparalleled rapidity, can be regarded by the enlightened Christian, as little else than a vast Missionary field—already white unto the harvest, and calling aloud for the sympathies, and prayers, and efforts, of all who have hearts to feel, wealth to bestow, or time to consecrate.

From the post of observation, which your Board have been permitted to occupy, they have looked down upon this vast field with unutterable emotions. They have carefully surveyed it in all its length, and breadth. They have listened to the melancholy moanings of the desolate daughters of Zion, who are weeping here and there, by the streamlets which wind their way through this mighty moral wilderness.

They have seen a generation springing into being, and rising up to manhood, ignorant of the God of their fathers, destitute of the means of moral culture and religious instruction, and pressing onward in their sins to the bar of God, and the retributions of eternity. They have mourned, they have prayed, they have wept, over the melancholy scene; and now in behalf of these perishing millions, they make a solemn appeal to this venerable Assembly, and through them to every Presbyterian church in our country.

In the language of the dwellers in the wilderness, they ask, "can nothing more be done, to rescue these undying souls from present wretchedness and everlasting wo?" Let Christian parents consecrate their sons anew to God, and pour forth morning, evening and midnight prayers for their conversion, that the schools of the prophets may be replenished. Let those who have already been authorized to preach the gospel, but are now unemployed, thrust themselves without delay into the wide spread harvest. Let the rich bring of their abundance, and the poor of their humble pittance, and cast them into the exhausted Treasuries of the Education and Missionary Boards.

Let the influence and the efforts of all who love Zion, and the souls of men, be sacredly combined, and powerfully exerted. Let the judicatories of our church, from the lowest to the highest, be thoroughly organized, and brought up to the Missionary work. Let all who know the way to the mercy seat, lie upon their faces before God, and plead with *Him* for help. And then something shall be done, and done effectually. The company of the preachers shall be great, and the means of the support shall be ample. Feeble congregations shall be sustained—new churches shall be organized—the destitute shall be supplied. The wilderness shall be converted into the garden of God—it shall rejoice and blossom as the rose, and the land of the pilgrims shall be saved from becoming the grave yard of political and religious liberty—and shall be made pre-eminently the land of Immanuel, mountain of holiness, and a dwelling place of righteousness. By order of the Board,

JOSHUA T. RUSSELL,
Corresponding Sec'y. of the B. M. G. A.

PRESBYTERY OF LEXINGTON, VA.

"On motion, resolved, that the Presbytery give up the management of the Missionary business within their bounds to the Board of Missions of the General Assembly; and that the Commissioners from this body to the General Assembly, be authorized to make such arrangements with the General Assembly's board as may be necessary to accomplish that purpose.

Resolved, that whatever funds may remain in the Treasury of the Missionary Society of this Presbytery, be paid over to the Board of Missions of the General Assembly, as soon as the missionary affairs of its own Society are closed.

A true extract from the minutes of Lexington Presbytery.

FRANCIS MCFARLAND, *Stated Cl'k.*
Staunton, Va., April 25th, 1830.

REPORTS OF MISSIONARIES.

New York.

From the Rev. Nahum Gould, a Missionary in the county of Cataraugus, N. Y., dated Elliotville, March 23, 1830.

This Missionary has supplied regularly 7 stations, during the last 5 months, and occasionally visited other places. From his interesting report, we can make only the following extracts.

"I commenced my labours here on the 25th October. I found the field assigned me a large one, and under little or no moral cultivation. A field 36 miles square, and but one church fully organized; but one minister in the whole county of our order. The first station I occupied was *Franklinville*, situated on the Ishua Creek, 20 miles from its junction with the Alleghany. Here were 30 members of the Presbyterian church, in covenant with each other, and who had enjoyed occasional supplies. They had no rules of discipline, & were independent of any ecclesiastical body. They held no meetings by themselves, except when a preacher was present. No monthly concert nor prayer meetings, no Benevolent society, except a Sabbath school.

With this church I have spent 7 Sabbath's, preached 22 times, administered the Sacrament of the Lord's Supper 2, baptized 1 adult, 1 infant, attended a few prayer meetings—meetings of the Session, and of the Temperance Society.

Feb. 3, I organized this church, by setting apart 3 Elders in the manner our Constitution directs. The church is connected with the Presbytery of Angelica. We have dismissed 4 members, and admitted 4,—1 on certificate, and 3 on profession.

Here has been some serious attention; cases of conviction, and hopeful conversion. Our congregation will average 80. It is a good number for this region. The inhabitants in the neighborhood of this church, are principally in favour of Presbyterians. The people are poor, and can do but little for the support of preaching. They will probably raise $50 for the support of your missionary.

A Temperance Society, has been formed here, and exerts a good influence. The Sabbath school has not existed through the winter. We hope to revive it soon. It is very doubtful whether we can get up a Bible class. We hope to form a Bible Association, the way is preparing.

Benj. McClure, Clerk.

Ellicottville, our county seat, is my next station. Here had formerly been a church connected with the Buffalo Presbytery. But none existed of any order, when I came here, if I may except an Episcopal. A few members, relics of the old one, and others recently from abroad, were found here and there, to tell the sad tale of its death. It was thought to be a fruitless attempt to make an effort to organize a church, or even a Society, or to raise a subscription for missionary services. After a few weeks, however, our School house became full, and crowded, so as to render it uncomfortable.

Dec. 19, and 20, assisted by the Rev. Mr. Gridley, we organized a church of 11 members, ordained 4 elders. Since, we have added 9 members; making our present No. 20. Here I have preached 17 times, administered the Sacrament of the Lord's Supper 2, baptized 1 infant, attended one meeting of the county Bible Society, a few meetings of the Session, prayer, and other religious meetings, where I have taken a part in the exercises.

I have visited other towns, viz. Little Valley, Machius, Napoli and Olean, where I have preached 9 times. In each of all these towns, there are some Presbyterians. At Olean, once existed a church, connected with Bath Presbytery; but it is now lost. It cried for help; but being so far from the shores whence help could be found, none heard, and she died alone, unpitied and unknown! Her name was known on the Records of Angelica Presbytery, but none knew that she was dead, till it was told them a few weeks since. It was then proposed to send an Ambassy after her, if peradventure she might be found, but they were told it was too late now. One old lady told me the fence never had been kept up, the sheep were gone, and the wolves were not yet retired from the fold to their retreats. I have visited other towns, and am solicited, and importuned to come and preach to them. But how can I. Will no one pity poor Cattaraugus? Will no one come and help me? Will any body send a poor missionary here a few Tracts? He has nothing to purchase them for the people."

From the Rev. Matthew Harrison, dated Preble, April 28, 1830.

Revival In Harrison, N. Y.

"Once in two months the sacrament of the Lord's supper has been uniformly administered, and a preparatory lecture

uniformly attended on Saturday immediately preceding. Baptisms have occasionally occurred; but owing to the smallness of the church, this ordinance has been administered but few times in the course of the year.

A small but interesting bible class has been uniformly attended once in two weeks through the year, unless something very special has occurred to prevent. I have visited most or all the families attached to the society and church of Harrison, and in performing this important duty, I have not past by families of other denominations. In the discharge of this duty, the subject of the soul's concern has been the principal theme. Parental duty and filial obedience have been pressed on parents and children as indispensable. The duty and importance of family worship, as necessarily connected with parental duty in order to be successful in training up the rising generation, has been much dwelt upon both in public and in private —in preaching and visiting. As far as I could, consistently with the discharge of other duties, I have visited schools within the bounds of the society.

It is now about six years since I commenced my ministerial labours with this people as missionary, mostly under the patronage of the General Assembly. With them I have statedly laboured sometimes one-fourth, sometimes one half, sometimes two-thirds or more of my time, endeavouring to discharge my duty in the manner as above described.

In the course of my labours with this people, about four years ago, the Lord was pleased in his great mercy as it may be remembered, to gladden the hearts of his people here, with a precious though short season of refreshing from his presence. In this precious little season of revival, there were a goodly number of souls born into the kingdom and added to the church; most of whom united with the open communion Baptists, as might be expected; as they compose much the greatest portion of the population. A number, however, of young men, and a few females, then united with the Presbyterian church. Those all, hitherto, have sustained a fair christian character and are active members in the church.

Since the revival now alluded to, the church of different orders perhaps never experienced a more gloomy season. Vice of almost every description seemed to abound among the impenitent, and the love of christians appeared to wax cold indeed; and thus, without any favourable prospects, it continued to be with us, until about the middle of last month. It was then at an unexpected moment, the Lord as it were bowed his gentle heavens and came down. Christians were found with one accord, as on the day of Pentecost, in one place. It is now a season of deep interest with them on the subjecf of religious inquiry.

The present religious excitement seemed to be induced by the setting up of a little female prayer-meeting. At our communion on the last Sabbath in February, several females agreed to meet weekly on Sabbath evening, to pray for a revival of religion. They had observed but three of those seasons, before the room they occupied became too small to contain those who wished to unite with them. It was now changed into an open prayer-meeting and conference, and removed from a private room to a large school-house near by, which also soon became crowded.

It was in this place and in this manner the excitement began. The serious impression seemed to come down like the dew or the rain on the mown grass.— None could say from whence, only from the Lord. It is in very deed the Lord's doings, and it is marvellous in our eyes. I have not written to the Corresponding Secretary, according to the instructions in the commission, because I had nothing to tell of but our leanness. I will not say that this is a justifiable excuse. I have *now* delayed a week longer than otherwise I should have done, that I might be prepared to judge the better, relative to the true character of the revival from its fruits. I was with the church last Saturday, and attended to a preparatory lecture. The season was impressive. The church members appeared solemn yet animated. On Sabbath the attention of every individual appeared to be arrested, and all as silent as sleep. Many wept, but they were still. At the communion, one female, on previous examination and approbation, united with the church. This person dated her hope of a change of heart some time in the course of last summer. She gives good evidences that she is a christian. At four o'clock on Sabbath, we had a conference: the house was crowded apparently with anxious hearers—all was attention—none were trifling there.— There are now several, who hope they have experienced that change proposed by our Saviour to Nicodemus as necessity to salvation. With those I have had but little opportunity to converse. On the whole, there appears pretty decided evidence that it is the work of the Holy Ghost. Christians appear to be

very feeling on the interesting subject, and in a good measure awake. O my dear brother, it is an interesting time with this people. Pray for them.

I commenced the year now gone, under much gloom and discouragement. I have now great occasion to rejoice and be thankful, that I am permitted to see a revival of religion in this place; and I have no less reason to be humbled under a sense of my own unfaithfulness and unworthiness. I wish now to ascribe all the glory to Him, who can and who does turn the hearts of the children of men whither he pleases, as the rivers of water are turned. Under the influence of the Holy Spirit, many are still anxiously inquiring, and soliciting the petitions of christians in their behalf."

From the Rev. Chester Long, dated White Plains, N. Y., May 1, 1830.

"The house in which I preach, is located in a pleasant village, in which there is a court-house and three places of public worship. There was a church and settled pastor of the Presbyterian denomination in this place, previous to the Revolution. At the time of the battle of White Plains, the village was burnt, together with the house in which the Presbyterians worshipped. After peace, no efforts were made, for more than thirty years, to revive the drooping interests of Presbyterianism, and that church had become extinct before the organization of the present one.

This church consists of twenty-four members. I preach usually two, and occasionally three times, on the Sabbath. The congregation is respectable for numbers, and is, I trust, growing. Good attention is uniformly paid to the word preached, but there is no special attention to the subject of religion among us. We greatly need one of those seasons of refreshing from the presence of the Lord, with which some parts of our Zion have been recently blessed. We have a prayer-meeting on Wednesday, and a lecture on Thursday evening of each week, which are well attended. A Sabbath School was formed last year, which has been kept up during the winter, consisting of about fifty scholars.—This we look upon as the hope of the church. Trained up here in the doctrines of the Presbyterian church, we hope that from this nursery many will be transplanted, in due time, into the vineyard of the Lord. A bible class we have had, composed of females, which we were under the necessity of discontinuing through the winter, but intend to revive it soon. The scattered state of my congregation, renders it somewhat difficult to attend to this important part of ministerial duty. Though all that will attend, might be formed into one class, yet they are so scattered, that it is necessary to form two or three classes. I have commenced visiting my congregation this spring, but have not been able to get through with it. This I regard as an important duty; for the neglect of which, no engagedness or fidelity in preaching the word will make amends. Hitherto, having had charge of two congregations, scattered over a wide extent of country, it has not been in my power to do as much as was desirable. I hope to be able to devote more time to this duty this season.

The monthly concert for prayer has not been regularly attended: and you will readily conclude from that circumstance, that there is very little engagedness among professing Christians in this place. It is so. For if there is any one fact, which unerringly indicates the spiritual health of a church, it is the punctuality and zeal, with which that season, consecrated to the cause of Zion, is attended to. Although our efforts to observe that season of prayer have hitherto failed, I am resolved for the future it shall be observed, whether few or more attend. We greatly need, as I trust we have, the prayers of your board that God would bless our feeble efforts for building up his Zion in this place."

PENNSYLVANIA.

From Mr. J. Campbell, dated Kittaning, Pa. May 31, 1830.

"I may say with safety, that the cause of religion has been advancing gradually, ever since I have commenced labouring here. I succeeded beyond my most sanguine hopes, in the Sabbath School cause. There was some opposition, which no doubt was increased in consequence of an infidel paper from New-York, sent to this place. Generally, however, there was a cordial approbation and we got on the *first trial* about forty dollars to purchase a library. There are about sixty scholars in the school. We have had the library for several weeks past, and the school has been weekly gaining in interest and credit.—I have a weekly lecture on the Sabbath School lesson.

We had the sacrament of the Lord's Supper administered here, on yesterday a week since. Two joined for the first time on examination, and three by certificate. The season was an interesting

one, and we have good reason to believe profitable to some out of the church. I spent the last week with a neighbouring minister, in visiting this people from house to house. As it was the week immediately succeeding the sacrament, we expected to find some inquiring the way to eternal life. We were not disappointed:—there were but few families where we were not encouraged to hope the Holy Spirit was operating. A number appeared considerably impressed with the importance of *now* seeking the favour of God, and some were, as far as we could judge, under very deep impressions."

From the Rev. Samuel Montgomery, dated Yellow-Creek, Feb. 1, 1830.

"During the preceding month, I have travelled 127 miles, preached 21 times, made 19 visits, attended my classes as usual, and formed two Tract Societies, each consisting of between thirty and forty members—one at Springfield, the other at Martinsburgh, auxiliary to the Pennsylvania Branch. Respecting the latter place, the Branch is incorrect in their report: there never has been a society fully established in this place. In these destitute places, to render auxiliaries permanent, (and without which, they can be of little or no service,) it is necessary they should have a missionary among them, to exhort and keep them alive, and so of Sunday Schools and prayer-meetings; otherwise, where there are few or no pious people to engage in them, as is generally the case here, they will dwindle away to nothing. As to the success attending my labours, I have nothing special to relate, that would be interesting. People formerly indifferent are now anxious to hear the gospel. I now preach to crowded houses, whereas at first, not rarely did I address 20, 15, or 30, yet I am constrained to cry, Oh, my leanness! Oh, my leanness! Many of my hearers, I am fully persuaded, are rationally convinced of gospel truths in their own minds—almost persuaded to become christians, but have not resolution to come forward and own the Lord Jesus, and make confession with the mouth unto salvation, and this because of the multitude. Alas! how the enemy hedges up the convicted sinner's way.—Daily do I see that sacred truth verified: Neither is he that willeth any thing, nor he that planteth, nor he that watereth, but God that showeth mercy, and giveth the increase. Yet, for ever blessed be his name, that though unworthy, he hath made me the instrument of finding some of the dear sheep of his pasture, and of comforting some mourners in Zion.—This, Sir, fills my mind with pleasure I want words to express. To be hailed as the messenger of consolation, and to possess the consciousness of having imparted spiritual good to our perishing fellow men, that has been owned and blessed, is, methinks, the sweetest and most pleasurable sensation that can be experienced this side of Heaven. How delightful to meet them in that blessed world! But I am trespassing. Let it be our constant endeavour to win many sons and daughters to glory, that we may partake of the honour and blessedness of those who shall shine as the stars in the kingdom of Heaven for ever and ever."

OHIO.

From the Rev. R. B. Dobbins, dated Williamsburgh, Clermont Co. O., 25th May, 1830.

"We had a communion season, which commenced on the 23d, and terminated on the 26th of April. Mr. Beech, the agent for the American Bible Society, had appointed a meeting at Batavia, for forming a County Bible Society, and had visited all the Presbyterian clergymen in the county, or had notified them to attend on the 28th. An Association was formed, and only six persons were willing to pledge themselves to the agent, that the destitute should be sought out, and reported to the Executive Committee on the 9th of June next. Two large townships of the county fell to my share. Lest the business should not be accomplished in the time, which was short for the quantity of labour to be performed, I commenced immediately in searching out the destitute, and engaging persons to assist me; and I have only been able to obtain the hope, that those I have not visited personally will be visited by others.

In the month of April, 1829, when the church of Williamsburgh resolved to apply to the Board of Missions for assistance, melancholy marked its countenance. The church had no house of worship. They had usually assembled in the court-house. After the seat of justice was removed from Williamsburgh, the court-house reverted to Gen. Lytle and needed repair. The congregation concluded to build a house of worship. After they had made their brick, they thought they were not able to put them up, and had nigh given over building. But after several efforts to encourage them, they rallied their force and put

up the walls to the square almost, and there stopped. This was the state of things when they applied to the Board. At this time I consented to preach to them one half of my time on the Sabbath, and have continued to do so until the present. The hope that the Board would assist them, inspired them with courage, and they renewed their attempts to finish the house of worship; and it was so far forward by the first Sabbath in August, that a four days' meeting was appointed to be held in the house, which accommodated us five days. For the Lord was with us, and so great was the excitement, that the preachers and people were willing to stay to the last moment they could, consistent with other appointments. Twenty-six persons were added to the church on examination, and one on certificate. The whole additions to the members last year, were thirty-one. Two died: twenty-two have been dismissed to form two new churches—one at Batavia and one at New Versailles. The members in Williamsburgh church at present, are sixty-two. We have not increased in strength, in proportion to our increase in numbers. The members dismissed belonged to thirteen families; six new families were added to the church.—Those dismissed were more wealthy than those added. The support for the year ending April, 1830, is ninety-seven dollars. That for the present year is about seventy. Perhaps it may be increased a few dollars. The prospects of the church are better than they were. More life of religion is in the church now. Since the increase last summer, a Wednesday evening prayer-meeting has been kept up—prayer-meetings on those Sabbaths that I am not with them—a Temperance Society, formed last winter on the principle of entire abstinence.—This has met with much opposition, and produced considerable excitement. A Sabbath School, which I attend on those days I am in this place. A Bible-class has lately been set on foot, which we hope will prove particularly beneficial to the church. I preach twice on the Sabbath, which, with the Sabbath School exercises in morning and evening, fills up the day."

From the Rev. Thomas Thomas, dated Venice, April 27, 1830.

"We have carried on a Sabbath School, at which from twenty to fifty scholars, and from five to fifteen teachers, have attended during the winter.—We have raised forty-eight dollars to furnish a library and rewards for the Sabbath School. In this department, our prospects of usefulness are very encouraging. You will receive a particular account of our small church, consisting of fifty-one members, in our synodical report. We have been very much beset by Universalians, and other enemies, who have been industriously circulating their periodical publications, in which much has been said against Presbyterians, for petitioning against the Sabbath Mails, and for attempting to unite Church and State, to compel the people to pay tithes, &c. &c. These reports, so confidently made, have considerably impeded our progress. But our most deadly enemy is the number of distilleries with which we are surrounded, and in which some friends to our cause are engaged. With earnest desires for the prosperity of your Board, and for an interest in your prayers, that the Divine Spirit may descend and dwell with us." Yours, &c.

Extracts from the Journal of a Missionary in Union County.

Feb. 23, at night attended the meeting of lecture and prayer in Marysville. Pretty good number out considering the wet. Villagers are poor hands to stand mud.

24th, this day, I have been with the President of a Temperance Society, to see a church member in this county, who is erecting a Whiskey Distillery! We found him engaged at the establishment, diging a well; himself half way down, and another man at the bottom, about 11 feet below the surface of the ground. One old gentleman was setting the coppers in a log building, and a young man was carrying mortar.

I stood for some minutes, and viewed the insipient preparations for the manufactory of "liquid fire," death, and destruction; and considered what might be the best mode of attack upon this engine of the devil. To have an interview of *some* kind, with this professed disciple of Jesus, was my serious determination. To meet him at his house, where his wife might hear our arguments, and our Heavenly Father the social prayer, was very desirable. But then we must take him from his work, (or rather, the work of *Satan;*) we must exclude the other workmen from our auditory, and remove ourselves from a situation the most favorable for operations.

After being exercised with various emotions, too painful and trying to be described, the discussion commenced.

We soon had three against two, while the young man was silent. We made it our aim to enlighten and convince, and that in such a manner, as to give the least occasion for offence; while we endeavored to be plain, pungent, and faithful, as in the light of eternity. By their consent on leaving them, we made a generous distribution of moral power, such as "Improvement in Farming," "Kittridge's Address," and other Tracts, together with the "Journal of Humanity." As the good and the bad should sometimes meet, Kittridge was left under a full bottle of whiskey.

[Should I tell you to *what denomination* the above professor *belongs*, perhaps you would be compelled with me to blush with shame! But I forbear.]

At night, preached at Milford, (in this county,) on the subject of Sunday schools. Pretty good number out; obtained a Superintendant and two female teachers, and appointed a time for the school to commence. Perhaps a school may begin soon. Also, proposed to "preach to the people next week, on the subject of Temperance, and to present to them information relative to the good cause;—not because they are very intemperate as a Village; but because many of them are *temperate*, and are the very kind of people who ought to *co-operate* in temperate movements."

A few days ago, a whiskey drinker in M———e, attempted to raise a log cabin. During the first day, he had but five hands; of course the work moved on slowly. They raised the walls 7 or 8 feet. The next day a "*temperance* man" advised him to leave *his* "*bottle*" *behind*, and he would "have plenty of hands;" for the "cold water men" could put up his building "*directly*." Having been assured the thing would be done, he (swore) he would go *without* the bottle. The "*men of strength*" came forward, and effected the work in good time and order.

26th, at night, preacheu at Mr. ——, (in this county,) and baptized his "household" consisting of five children. Pretty good number of people out considering the travelling. In the course of the evening, introduced the subject of temperance, and read to them from the "Journal of Humanity" &c. At the close of the exercises, left them a Temperance Constitution, Tracts, religious papers, &c. Also, left one copy each of Beecher and Kittredge, to circulate through the neighborhood; re commending them to be read by every master of a family, to all his household

27th, visited a sick man who has recently had a thigh broken by the fall of a limb from a tree. He has been notoriously wicked, but seems to feel *now*. Sometime before this accident, he dreamed that his life was soon to be terminated *very suddenly*, which alarmed him very much, and made him a little thoughtful. So we see, that the wicked are *afraid to die*, all their apparent bravery notwithstanding. The Lord have mercy on this poor man! By his permission, I nailed up a Handbill Tract in his house.

Visited a sick woman who was very low. She has been a *professor;* may she prove to be a *possessor*, when Jesus Christ shall judge her!—Last night, the roof took fire! All were asleep but the master of the house, who heard the noise of the flame. He was sitting up reading a *Tract*. How pleasant to think, that Tracts will save many from "*eternal* burnings!"

Visited two backsliders who have recently been suspended from the communion of the church. May the Lord lead them to repentance! Had a Hand bill Tract, nailed up in their house.

Georgia.

From the Rev. James R. Talmage, dated, Columbus, March 8th, 1830.

Since my last report I have been labouring principally in the counties lying between the Flint and Cattahoochee rivers. This country is very new, having been settled by the whites about two years. There is a continual stream of population pouring into this part of the state from the older settlements, and from the two Carolinas. There are already in this new purchase, as it is termed, several county towns of considerable importance. Of these, Columbus in Muscogee county, is the most important. It is just below the Falls of the Chattahoochee river, is the head of Steam-boat navigation, and will undoubtedly be a place of considerable trade. The Baptists and Methodists have each a stationed preacher in this place. There has been no regular preaching by ministers of our denomination—last fall they had a three days meeting, the Rev. Mr. Lanair, has preached for them occasionally, and I have given them 4 or 5 sermons. Eight or ten members of our denomination are all very anxious to have regular preaching here. They consider it not only an important place, but an important period in the history of the place. I have frequently heard such expressions as these, "Do stay with us. Do send us a preacher. How long shall we be de-

prived of the regular administration of ordinances? In the Methodist church we cannot feel ourselves at home. Between us and the Baptists there is a partition wall—do not forget us." When I hear such entreaties, all I can say is, "pray to the Lord of the harvast to send more labourers into the vineyard and make good use of the means of grace which you have.

Since my last report, I have travelled about 448 miles, visited 65 families, preached 24 discources. The people have generally listened with great attention, but there has been no peculiar excitement in the region where I have been labouring.

From Mr. James Paine, dated, near Lexington, Va., Jan. 29th, 1830.

Since the 29th ult. which was the date of my first monthly report, nothing of special interest has occurred. During the present month I have preached 8 sermons, visited 8 families, travelled 176 miles, distributed 500 pages of Tracts, consisting chiefly of "Kittredge's address on Intemperance." I hope this Tract will be made instrumental in preparing the way for the organization of a Temperance Society. I am happy to inform you that our meetings are well attended. An increasing desire for the hearing of the preached word; a more deep attention while present, and a sense of the value of the word of truth, which is able to make sinners wise to salvation, appear to be evinced by the people during the last month. Much feeling has been manifested at every meeting. Many affected even to weeping. This repentance and sorrow for sin, is not extended to those alone, who have never made a profession of religion; but also to those who for many years have been members of the church. These little churches have been a long time without the means of grace.—(Indeed they never have had a stated and regular preacher.) They now begin to feel that they have been remiss in their duty. That they have lived too much like those who know not God, and obey not the gospel; and that it now becomes them to be humble, sincere, and penitent; to be zealous in the performance of every good word and work. And truly there appears to be the disposition manifested. Measures have been adopted for supplying Bath, Pocahontas, and Greenbriar counties, with the Bible. Funds sufficient for supplying the destitute of these three counties can be raised within their respective limits. Greenbriar has in part been supplied. Money necessary for the supply of Pocahontas, has been subscribed in the county. In my travels I supply every destitute family which I can find or hear of, within my bounds. I have little doubt, with the blessing of God resting upon our poor endeavours to circulate his word, but these three counties will be supplied during the ensuing spring and summer. Little or nothing, at present, is done in these parts for the furtherance of any other benevolent institution, but we trust it shall not be always so. These counties are extremely mountainous.—The population very spare, so that nothing like concentrated effort can be brought into operation, this is much to be regretted as it is a considerable drawback on much good that might otherwise be accomplished.

I would have preached oftener during the last month, but for the following reasons. I was very much indisposed during four days, one of which was the Sabbath, and I was unable to preach. I had my pulpit once supplied by a brother. And three times inclement weather, and high waters have prevented the people from assembling. The people have so far to come to preaching that they cannot in this season stay for only one sermon; I therefore, do not always preach twice on Sunday. When I preach twice I have to ride 18 miles over two large mountains, this I sometimes do. Though this is not always expedient, as the people cannot be always assembled at night. Pray for us, we have much need of ardent persevering prayer. Your Missionaries suffer many privations in endeavouring to cultivate the moral wastes of Zion. But we glory in tribulation. Believing that these "short afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory." May the blessing of our God rest on the labours of the General Assembly's Board of Missions.

Extract of a Report from Mr. James Paine, Lexington, Va. May 31.

Since I wrote to you last, I have established two Sabbath schools; one of which promises much good, and to which we shall soon attach a library. The other is weak, but we hope it will continue to gain strength. I have also organized two Bible classes, from which I hope to see much good result. Catechetical exercises have not been neglected. But it is a lamentable fact, and one, which reflects no credit on the Presbyterian church of the present day. That our youth generally in this section

of our country, are permitted to grow up without being made acquainted with our catechisms; those admirable systems of divine truth and knowledge. To this neglect in a great degree, may be imputed, the errors which have crept in among us. Since I wrote to you last, I have preached 16 sermons, attended several other meetings, visited 12 families, travelled 130 miles. The way has also been prepared for the formation of 2 or 3 Temperance Societies.

Our communion season will be next month, when I hope a few will be added to the church, of such as shall be everlastingly saved. Pray for us, that our hands may be strengthened and our hearts encouraged, in carrying on the good work of our God and Saviour Jesus Christ. May his kingdom come, and his will be done on earth, as it is in heaven. I remain dear sir, yours with all due respect and love.

Extract of a report from the Rev. John Andrews, near Pittsburg, Pa, June 2, 1830.

I have, every where, urged the formation of Sabbath schools, and visited those formed when it was practicable. Within the field of my labours there are now in operation, 14 schools, which contain an aggregate of about 350 scholars, in different stages of improvement. Some, indeed, which promised well in their beginning, are declining, either from the negligence or incompetence of teachers, or the indifference of parents. Others, which were small in the beginning, are now increasing in numbers, interest, and benefit to the rising race. This is generally the case where the teachers are competent, zealous, and indefatigable in their labours of love. The scholars in the schools have been collected from families of different denominations, and many from such as have in time past, lived totally without God in the world. These institutions afford favourable opportunities for the distribution of religious Tracts, and prove the means of bringing many promising young persons into Bible classes.

I have succeeded beyond my most sanguine expectations in forming Bible classes; and have now under my care 13 of these institutions, consisting of from 8 to 36 members, making an aggregate of 212 members, chiefly young persons, male and female, belonging generally to families attached to the Presbyterian church, but in many instances, to those of other denominasions—Baptists, Methodists, and United Brethren n Christ, who d o me the justice to believe that my object is not to make proselytes to a party, but to instruct the rising race in the knowledge of the Scriptures, and promote their spiritual and eternal interests. Many are not connected with any religious denomination. My largest and most flourishing class is in a neighborhood where there is not, to my knowledge, one Presbyterian professor of religion. In its formation I have been much indebted to the influence and exertions of a gentleman, not particularly connected with any church, but judging correctly that the knowledge of the word of God is of great importance to the rising generation. In many instances, married, and even aged persons, have enrolled their names as members of classes; and are carefully studying the lessons assigned for their own improvement, and for the encouragement of their own children and other youth. Some who are opposed to Sabbath schools and religious Tracts, encourage Bible classes and enter their children as members. With a few exceptions, the classes have been well attended, and I have been much encouraged to persevere in my work. I meet all the classes in systematic order once in two weeks, and examine each minutely on a portion of the New Testament, previously assigned, usually containing about 25 verses. The examination is always followed with an exhortation, as practicable as possible, upon the subject of the lesson; and is both preceded and followed with prayer and praise. The whole time employed in the classes, is usually from an hour and a half to two hours.—In the discharge of this part of my duty, I feel much interest; and trust the exercises of the classes are interesting, instructive, and in some degree, impressive, to the minds of the members. I am acquainted with no means better adapted to teach the knowledge of the sacred oracles, and lead the young to remember their Creator in the days of their youth. In reference to these institutions, which occupy much of my time, I consider it my duty to pursue my present course, unless I should find an abatement of attention when the charm of novelty shall be over, which there is some reason to apprehend.

I am fully convinced of the great importance of family visitation; but my engagement with Bible classes and other labours, has left me little time or strength to attend to this duty. I have occasionally given religious instruction and advice in families; generally where I have lodged; but hope to have an op-

portunity of visiting many families who scarcely ever hear the gospel, and can only be reached by visits to their houses and by religious Tracts.

During the three months in which I have been in the service of your Board, I have been enabled, in the good providence of God, to deliver 56 discourses, administered the Lord's supper once, received into communion, 7 persons, and baptized 3 infants, formed 13 Bible classes, and examined them 56 times; attended two prayer meetings, and gave an exhortation at each; assisted in forming five Sabbath schools, and visited those and others nine times; gave religious instruction 52 times in families, visited the sick in five instances; distributed one copy of the Bible, 46 copies of the New Testament in Sabbath schools, and Bible classes, 3 copies of Bible questions, and 1738 pages of religious Tracts; and travelled in the whole, 673 miles.—But this statement includes all my ministerial and missionary labours; and it must be acknowledged that they have frequently been performed in a very defective manner, and not with zeal bearing any due proportion to the magnitude and importance of the work to which a labourer in the Gospel vineyard is called. And I am not yet able to state, upon satisfactory evidence, that the result of my imperfect labours has been the conversion of sinners from the error of their ways. But I hope to be an instrument in an humble degree, of preparing the way of the Lord in a region which, in time past, has laboured under great moral disadvantages, and in which the population is considerable and rapidly increasing.

MISSIONARY APPOINTMENTS.

Mr. W. C. Anderson, for 3 months Misary Agent to New York and Pa.

Mr. Geo. D. McCuenn, for 1 year to Mount Pleasant and vicinity, Wayne county Pa.

Rev. Jas. Kemper, for 1 month to north west part of Ohio.

Rev. S. Cowles, for 1 year to Fairview, Malaga, and Woodfield, Ohio.

Rev. S. B. Smith, 1 year to Middletown O.

Rev. W. B. Linn, 1 year to Lower Bethel O.

Mr. L. C. Rutter, for 1 year to Manchester, Cabin Creek and vicinity, Ohio.

Rev. W. Jones, for one year to Clear Creek, Adelphi, and Dry Run, Ohio.

Mr. Thomas Cratta, for 3 months to Crawford and Madison counties, Ohio.

Rev. Robert Lee, for 1 year to Bucyrus and vicinity, Crawford co. Ohio.

Rev. John R. Moreland, for 3 months to Marion and Johnson counties, Indiana.

Rev. S. K. Sneed, for 1 year to Louisville, Shippingport and vicinity, Ky.

Rev. John Hudson, for 1 year, vicinity of Lexington, Ky.

Rev. R. Pettibone, for 1 year to Michigan Territory.

LETTERS RECEIVED.

D. Page, N. Y.; C. Long, N. Y.; J. Hill, Indiana; W. B. Stow, N. Y.; J. Paine, Va.; D. A. Sayre, Ky.; R. B. Dobbins, Ohio; J. Campbell, Pa.; J. Blythe, Ky.; D. C. Allen, Ohio; J. Andrews, Pa.; R. McCachren, Pa. S. Henderson, Indiana; J. Ficklin, Ky.; A. Coe, Missouri Territory; D. McIntyre, N. C.; S. King, Pa.; J. K. Burch, Ky.; H. Vandeman, Ohio; S. L. Crosby, Del.; H. Harris, N. C.; J. H. Brooks, Tenn.; S. W. Robbins, Ky.; R. Whiting, N. Y.; J. P. Tyler, N. Y.; S. N. Rowan, N. Y.; Elders Fairview, and Malaga, Ohio; J. S. Ball, Missouri; J. Hunt, Ohio; J. E. Annan, Va.; T. E. Hughes, Ohio; J. Coe, Ohio; A. C. Tufft, N. Y.; J. Reynolds, D. C.; J. Hudson, Ky.; G. W. Warner, Ohio; J. C. Stockton, Ohio; W. C. Anderson, Pa.; T. Holliday, N. Y.; R. Elliott. N. Y.; W. F. Houston, Pa.; J. M. Ray, Indiana; J. Lewars, Pa.; H. Kennedy, Md.; J. Hoge, Ohio; D. Humphrey, S. C.; S. Van Rensalear, N. Y. A. Coburn, Pa.; L. M. Warren, Michigan Territory; J. D. Stevens, Michigan Territory; J. Reed, Indiana, G. G. Sill, N. Y.; T. Barr, Ohio; N. W. Angle, N. Y.; J. D. Pickands, N. Y.; A. B. Lawrence, Tenn.; S. McColl, Alabama; W. Neill, Pa.

Account of cash received by the Board of Missions of the General Assembly of the Presbyterian church, during the month of June 1830.

Amity, Pa. Col. in cong. per S. Thompson, Tr.	$18 50
Albany, N. Y. Presbytery, Col. per N. Davis, Esq. Tr.	6 00
Do. do. do. In 3d ch. per. Rev. S. B. Pond,	4 70
Apple Creek Ohio, Col. in August 1829, per Rev. J. D. Hughes,	3 00
Do. do. do. in cong. per R. Beall, Esq. Tr.	28 37½
Briceland's Cross Roads, Pa. Col. in cong. per S. Thompson, Tr.	23 25
Bethany, Miss. Cong. from aux. soc'y. per Jas. Smylie,	9 00
Big Spring, Ky. Col. in part per J. Bemiss,	6 00
Columbus Ohio Presby. Col. per Rev. E. Washburn,	51 06
Coshocton, Ohio, Annual col. per A. Hanna,	4 33
Centre, Pa. Col. in 1829, per Rev. J. D. Hughes,	13 00
Deerfield, Ohio, Do. do. do.	4 25
Do. do. do. in sundry places, per do.	2 12

Danville, Pa. From Gen. Daniel Montgomery, his sub. for 1830.			100 00
Doylestown, Pa. Col. in cong. per Robert Dunlap,			11 75
Deep Run, Do. do. do. per Rev. Mr. Hotchkiss,			3 50
East Hopewell, Ohio, do. do. per R. Beall, Esq. Tr.			0 50
Forks of Wheeling, Pa. do. per S. Thompson, Tr.			23 00
Funnettsburg, Pa. Donation from Mr. Paul Geddes, per Rev. A. A. McGinley,			5 00
Graysville Hunt. co. Pa. Col. in cong. per J. M. Williams, Tr.			15 00
Hopewell, Pa. From aux society, per S. Thompson, Tr.			26 20
Hanging Fork, Ky. do. do. additional per Rev. W. Dickson,			5 50
Long Island, N. Y. Donation from Rev. Charles Webster,			15 00
Mingo Creek, Pa. Col. in cong. per S. Thompson, Tr.			58 29
Mount Prospect Church, From session per do.	6 50		
Donation from Rev. Mr. Man,	0 50		
do from G. Tenneman,	0 50		
do. from T. Miller,	0 50		
do. from Missionary Fund,	5 00		
			13 00
Malta, N. J. Col. in Presb. ch. per Rev. A. Green, D. D.			4 50
Middletown Ohio, From aux. soc'y. per Rev. W. J. Fraser,			4 25
Millersburgh Ohio, Col. in cong. per R. Beall, Esq. Tr.			10 81¼
Mansfield, do. do. do.			13 00
Mount Vernon, do. do. do.			5 62½
Martinsburgh, do. do. do.			18 50
Mary Ann, do. do. do.			16 00
Newman's Creek, do. do. do.			31 00
Neshamony, Pa. Col. in cong. per Rev. R. Belville,	2 96		
Do. do. aux. miss. soc'y. per do.	9 75		
			12 71
Newcastle, Del. Annual sub. from Presb. ch. per Dr. Cooper.			17 00
Newark, N. J. Presby. col. per Rev. D. S. Fisher,			27 29
Do. do. Donation from Rev. D. J. M'Graw,			3 00
Newtown, Bucks co. Pa. Col. in cong. per Rev. Mr. Boyd,			13 70
New York, Presb. col. in Jamaica, L. I. per H. Auchincloss, Tr. of N. Y. Presb.			60 00
Do. do. in Brooklyn, do.			30 00
Do. do. in Cedar st. ch. do.			33 00
Do. do. in Brick ch. do.			28 56
Do. Sweet Hollowe, do.			2 00
Do. Canal st. ch. per W. Steele, Esq.			7 00
Do. Donation from do.			4 50
Orwigsburg, Pa. Col. per Rev. Mr. Parke,			1 46
Pittsburgh, Pa. From Mr. S. Thompson, Tr.			0 26
Pittsgrove, N. J. From aux. soc'y. in part per Mr. Janvier,			2 50
Do. do. From missionary box, per do.			1 17
Pigeon Run, Ohio, Col. in cong. per R. Beall, Esq. Tr.			16 62½
Pleasant Valley, and Springfield, Ohio, do. per do.			8 00
Philadelphia, Donation from F. Leaming, Esq.	50 00		
Do do. from Mrs. S. Spencer, widow,	5 00		
Do. Col. in 8th Presb. ch. per H. McKeen,	22 00		
Do. do. in 1st ch. Northern Lib's. Rev. J. Patterson,	12 00		
			89 00
Reading, Pa. From aux. soc'y. per Rev. Mr. Parke,			7 00
Springfield, Ohio, Amount of collections and donations at sundry times, since July 1829, per Rev. J. D. Hughes,			131 18
Sugar Creek, Ohio, Col. in cong. per R. Beall, Esq. Tr.			25 50
Salt Creek, do. do. do.			1 27
Upper Buffaloe, Pa. From association per Rev. W. C. Anderson,			35 62
Utica, Ohio, Col. in cong. per R. Beall, Esq. Tr.			12 50
Washingdon, Ohio, From aux. soc'y. per Rev. W. J. Frasier,			11 77
West Carlisle, Ohio, Col. in cong. per R. Beall, Esq. Tr.			15 00
Wooster, do. do. do.			20 81¼
Yellow Spring, do. Annual col. per Rev. W. J. Frasier,			1 50
Do. do. From aux. soc'y. per do.			22 75
Missionary Reporter, From sundry subscribers,			145 50
Dollars,			1,342 19

SOLOMON ALLEN, *Treasurer,*
No. 18 *South Third Street.*

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

REPORTS OF PRESBYTERIES

To the Board of Education of the General Assembly, on the subject of educating poor and pious youth for the Gospel Ministry.

The Presbytery of Washington has one beneficiary under its care, to whom some pecuniary aid has been afforded during the past year.

The Presbytery of Miami has two beneficiaries, and has raised $104.12½ for their assistance.

The Presbytery of Chillicothe has three beneficiaries, and has raised for their use $87.75.

The Presbytery of Lexington has two beneficiaries, and has afforded them some aid, the amount not specified.

The Presbytery of Portage has raised $400, in aid of six beneficiaries, within the limits of the Synod of the Western Reserve.

The Presbytery of Cincinnati has one beneficiary under its care, and has expended on him, during the year past, $108.

The Presbytery of Winchester has three beneficiaries, under its care; has raised $507, and expended $438.87 in their support.

The Presbytery of Wabash became auxiliary to this Board in October last; has one beneficiary under its care, and is making collections for his support.

The Presbytery of Madison is rendering aid to several young men in Hanover Academy, in connection with the Synod of Indiana.

The Presbyteries of Hopewell and Georgia, are attending to this business, in connection with the Georgia Education Society. This Society, we are informed, is prospering. From the 1st of April, 1829, to the 1st of April, 1830, it afforded assistance to eighteen beneficiaries, in the sum of sixteen hundred dollars. One of their beneficiaries has recently been licensed to preach the Gospel.

The Presbytery of Redstone has three beneficiaries, and has expended on them during the last year, one hundred dollars.

The Presbytery of Oneida is co-operating with the Western Education Society, and has raised, for education purposes, during the year ending April 1st, 1830, $1607.31.

The Presbytery of Huntingdon has sent ten dollars to the Theological Seminary at Princeton, to be applied at the discretion of the Professors, agreeably to the wish of the donor; and has a small sum on hand.

The Presbytery of Columbus has become auxiliary to this Board; has appointed an executive committee, and has nine beneficiaries under its care, and is using the means of procuring funds for their support.

The Presbytery of New-Brunswick has three beneficiaries under its care, to whom some assistance is afforded.

The Presbytery of Bedford is supporting one beneficiary.

The Presbytery of Elizabethtown has two beneficiaries; has raised $193.75, and expended $110, in support of their candidates.

The Presbytery of Newark has three beneficiaries, on whom the sum of $130 has been expended, the past year.

The Presbytery of the District of Columbia is auxiliary to this Board; has three beneficiaries, and has raised for their support, during the last year, $341.

The Presbytery of Newton has four beneficiaries, on whom it has expended, during the last year, $200.

The Presbytery of North-River is affording assistance, less or more, to nine or ten candidates for the ministry, within its limits.

The Presbytery of Watertown has three beneficiaries under its care, and is making laudable exertions to raise money for education purposes; $159.38 are reported as raised during the last year.

The Presbytery of Long-Island has on hand the sum of $118.56; but no beneficiary under its care.

From a large majority of the Presbyteries, no reports have been received, on this subject. It seems very desirable that all should send up, annually, to the Board an exact account of the number of beneficiaries, the amount of money raised for the general object, and the sum expended in support of candidates in indigent circumstances.

Plan of Co-operation.

We take the liberty of again calling the attention of the churches to the Plan of Co-operation, published in No. 9 of this work, and to be found on page 3 of cover. It is exceedingly desirable that every church in our connection, whether rich or poor, supplied or vacant, should take some part in the inte-

resting design of bringing forward men of talents and piety, to preach the gospel. The demand for Pastors and Missionaries is great and pressing, at home and abroad. Christianity cannot be propagated in foreign lands, or be made to exert its appropriate influence on the growing population of our own country, without a vast increase in the number and assiduous attention to the qualifications of its ministers.

It is clearly the duty of the christian church to see to it, that the Gospel be preached to every creature. She has within her pale, men and means enough to cause the glad tidings of salvation to be sounded out to earth's remotest bounds, in less than half a century from this date. The grand desideratum is, that her resources be drawn forth into action. This must be effected by vigorous and zealous co-operation.

Let every church, then, according to its ability, lend a helping hand in this noble design. We are engaged in a work, which will, we trust, increase and prosper under the smiles of Heaven, till the cheering beams of the sun of righteousness shall gladden all the dark places in this great fallen world.

A small amount from each of our churches, would enable us to afford assistance to every pious aspirant to the sacred office, whose straitened circumstances compel him to ask the patronage of the church.

Extract from a form of Covenant, entered into, by the late Dr. Payson, of Portland, Me., just before his licensure to preach the gospel.

"O wretched man that I am! Who shall deliver me from this body of death? Vain, O Lord, thou knowest, are my endeavours, and vain is the help of man. I have ruined myself, and in thee alone, and in thy mercy, is my hope.

To this mercy, against which I have so often sinned, would I flee for refuge; and laying my hand on my mouth, and my mouth in the dust, cry, Unclean! unclean! True, Lord, I have sinned; but with thee there is mercy, with thee there is plenteous redemption. Thou, art he, who blottest out our iniquities for thine own sake, and wilt not remember our sins against us. The blood of Christ cleanseth from all sin—and to this would I flee for refuge. In him do I put my trust; O let me not be ashamed. Let me plead before thee the merits of thy Son, and put thee in mind of thy gracious promises, that I may be justified. In his name, and as an unworthy member of this mystical body, would I come, and renew before thee that covenant, which I have broken, and bind myself to be thine for ever.—And do thou, for his sake, O God, assist me, for in thee is my strength.

Relying on this strength for support, and confessing myself guilty of all these and innumerable other offences; and that I deserve, in justice, nothing but the lowest hell, and renouncing the destructive ways of sin,—I do, with my whole heart and soul, in a most serious, solemn, and deliberate manner, choose and take the Lord Jehovah to be my God and Father, cheerfully and joyfully renewing all my past engagements; and in humble dependance on his grace, I engage to fear him, and to cleave to him in love. And I do, most freely, give up myself, my interests, for time and eternity, my soul and body, my friends and possessions, and all that I have, to his wise, just, and sovereign disposal. Especially do I devote myself to him in the service of the ministry, beseeching him to place me in that situation, in which I shall most glorify him. And wilt thou, O most gracious and condescending God, accept this offering of thy creature, who can give thee nothing but what he has first received.

With equal joy and readiness, and in the same serious and solemn manner, do I choose and embrace the Lord Jesus Christ to be my only Saviour. I take him in all his offices—as my priest, to make atonement for all my offences—as my prophet, to guide, teach, enlighten, and instruct me—as my king, to rule in and reign over me. I take him, as the great head of influences, from whom alone I can receive all needed supplies of grace and assistance.

I do also take the Holy Spirit of all grace and consolation, to be my Sanctifier, and promise not to grieve him or to slight his warnings.

And, O my God, what shall I more say? What can I ask, since I am thine and thou art mine; mine for time; mine for eternity? O my God, I want nothing, but to be wholly thine. I would plead thy promise for a new heart and a right spirit. O write this covenant on my heart, and put thy fear there, that I may not depart from thee. May I be made an able, faithful, and successful minister of the New Testament. May the life and concerns, which I have now devoted to thee, be employed in thy service; and may I, at length, be brought to the full enjoyment of thee in glory, through infinite riches of redeeming love."

TREASURER'S ACCOUNT.

Education Board in account with John Stille, Treasurer.

1829.	Dr.				
June 6.	To this sum paid by Dr. Ely, and settled in account, viz.				
	Cash sent F. A. W -- , per order,		50 00		
	Do. Rev. Wm. Latta, for a beneficiary,		25 00		
	H. B — , 20; J. S. H — , 25,		45 00		
					120 00
	A counterfeit piece taken at the Tabernacle,				50
29	Dr. Ely's draft favor of A. B. Q — ,				40 00
July 1	Do do. do. W. W — , 25; S. R. B -- , 50,				75 00
18	Do do. do. T. H — ,				45 00
Sept. 23	Check to Dr. Ely, for 2 beneficiaries (per resolve of this day,)				70 00
Oct. 7	Cash paid C. F — , per Dr. Ely's order,				50 00
Nov. 10	Check to S. R. B — , to pay do.				50 00
12	Dr. Alexander, on account of beneficiaries,				400 00
17	Dr. Ely's draft to Rev. Robt. Baird, for T. H — ,				40 00
30	Do do. for appropriations by Executive committee,				175 00
Dec. 3	Do do. S. H——,				50 00
16	Do do. Beneficiaries (remitted Dr. Alexander,)				200 00
24	This sum rec'd from Chambersburg, 30th May last, sent to P. Ludlow, N. Y.,				76 65
1830.					
Jan. 6	Commission paid Jas. Kerr, for collections				4 60
	The following sums paid by Dr. Ely				
	F. A. W—, 50; S. W. C—, 20; I. L—, 25,		95 00		
	S. W. C**, 10; W. S**, 100; C. H**, 1		111 00		
	Mrs. Smiley, pasting and tying pamphlets		2 00		
	Rev. Wm. Latta, for Mr. S**, 31,50; J. B**, 2,		33 50		
					241 50
Feb. 9	Check to Dr. Carnahan, for two students				70 00
17	Do do. Dr. Neill's salary to 31 Dec. 1829				375 00
do.	Do do. H. A**, a student				50 00
19	Do Clark and Raser, for 2000 circulars				15 00
24	Do Dr. Ely, for students in the seminary				600 00
March 7	Do Rev. James Hoge, Ohio, for students				100 00
18	Do Check to Dr. Ely, for sundry appropriations				313 00
April 7	Do Dr. Neill's Salary 375 00; travelling expenses for 6 months, 153 94				528 94
28	Check to Dr. Ely, to pay the following appropriations, viz.				
	S. S. C ... , 45; J. L.... , 25; R. W. L... , 12; G. M'E ... , 50; C. H ... , 34; R. W. L ... , 5; Jas. M'E ... , 20,				191 00
7	Do C ... , 20; L. ... , 25; L ... , 15; G. M'C ..., 50,				110 00
	Balance,				1523 11
					$5519 30
1829.	Cr.				
May 11	By balance due the society				224 81
13	Do. collection at 8th Presbyterian church				25 05
22	Do. do. after Mr. Plumer's discourse				80 76
30	Do. Chambersburg congregation, by Rev. Mr. M'Knight				76 65
June 4	Do. The following receipts from Dr. Ely				
	Rev. John Coulter's congregation		12 00		
	Rehoboth, 2 67, Hugh Kennedy, Hagerstown, 50		52 67		
	Rev. Wm. Finney's cong. Baltimore, Md.,		27 50		
	Presbytery of Northumberland		62 00		
					154 17
July 7	Do. Mr. Kerr's collections				16 00
Sep. 21	Do. Annual subscription of Capt. Wootten				5 00
Do.	do. Sale of a watch, bequeathed by a clergyman				4 14
Oct. 7	Do. George Ralston annual subscription				100 00
10	Do. Subs. in 2d Presb. church from R. Ralston				52 00
Nov. 3	Do. Annual subscriptions, R. Ralston, 100, D. Montgomery, less dis. 99 55				199 55
11	Do do. do. S. Allen, 100, A. Henry, 100,				200 00
Dec. 1	Do. Mr. Page's donation				5 00
3	Do. Cash received from Dr. Neill, Agent		200 00		
4	Do. do. do		150 16		
					350 16
14	Do. do. Jas. Renfrew, Ohio, by Dr. Green				20 00
16	Do. do. Dr. Janeway's annual subscription				100 00
24	Do. Donation from E. P., of Dr. Catheart's congregation				5 00
Do.	do. Annual subscription of Horace Pratt, Darien, Georgia				100 00
1830.					
Jan. 6.	Do. Annual subscription 6, Wm. Brown, 100				106 00
Do.	do. Donation of Hon. Walter Lowrie				25 00

	The following sums from Dr. Ely, in account, viz.			
Jan. 6	Rev. N. R. Morgan, 1 25 Catholic, 1, R. Steele 5		7 25	
	Margaret Carswell. 45, Dr. Catheart's church. 10		55 00	
	Rev. B. Hoff, 9, 3d Presbyterian ch. 65 96, Bridgeton, 29 35		104 31	
	Dr. Ely, on account of his subscription		74 94	
				241 50
16	Do. Balance of Wm. J. Williams, subscription			20 00
18	Do. Rev. Joseph Sandford's, subscription for 1829			25 00
21	Do. 2d Presbyterian church, from Mr. Ralston			10 00
22	Do. do. do. N. Fowle			5 00
Feb. 3	Do. Miss M'Ferran, annual subscription			2 00
6	Do. Donation from Miss O. Sproat			10 00
17	do. Collections by Rev. Dr. Neill,			1900 00
	Do. do. A donation from Tuscumbia, Alabama			2 00
24	Do. Collections from Rev. Dr. Neill			200 00
27	Do. Life subscriptions of Dr. Alex. Stewart, 10, H. R. Wilson, 10,		20 00	
	Rebecca King, 5, David M'Clure, of Shippensburg, Pa., 5		10 00	
				30 00
March 10	Do Collection from Rev. M. L. Fullerton's cong. Hagerstown			15 50
18	Do. A friend from Greencastle, 17 56, Aux. Ed. soc'y of 2d ch. 37 56			65 12
29	Do. Donation from a member of the Missionary Board			4 50
Apr. 5	Do Aux. society of 1st Presb. church by Miss Brown			46 00
6	Cash from Dr. Neill, Agent			793 38
7	Do Collection at 6th Presbyterian church			8 56
22	Do. do. Pittsfield church, N. Jersey, by Mr. Janvier			5 75
23	Do. do. Greenwich church do do Mr. Lawrence			2 75
26	Do do Rev. Charles Avery, New York			0 50
28	Do Rockland church 5, Deerfield, 4, Hanover Pa., 2 50			11 50
Do	do Phebean Society of 6th Presbyterian church			40 00
Do	do Donation from Robert Gilmore, Baltimore			25 00
29	Do Dr. Neill, 7th church, 39 33, 8th do 110 62, Princeton ch. 13 50			163 45
May 5	Do Female aux. soc'y. of 2nd church			42 50
do	do John Stille annual subscription			100 00
				$5519 30
	Due the Board			1528 11

Philadelphia, May 11, 1830.—Errors excepted,

JOHN STILLE, *Treasurer.*

RECEIPTS FOR MAY 1830.

1830				
May 11	By balance due the society			1528 11
14	By Lockwood D. Forest, N. Y., 15, Fiskhill cong. N. Y. 15 71,			30 71
	By Donation from Rev. Simon Hosach, Johnstown N. Y.,			50 00
do	By Rev. Dr. Neill, his collections as agent			
	6th church Philadelphia, additional	67 00		
	2d church Albany, previously omitted	20 00		
	An annual subscriber in church at Carlisle	1 40		
	do do Georgetown district Columbia	2 00		
	Domestic and Foreign Missionary society of Ladies in Philadelphia, by Miss Mary M'Cullock	51 00		
	William Ramsey, Carlisle, 10, a gentleman of New Orleans, 4	14 00		
	A. F., of 3d church Philadelphia	5 00		
	Members of church in Carlisle Pennsylvania	55 00		
	Do Silver Spring, do	10 50		
	Anonymous donors	16 87		
	1st Presbyterian cong. Newburyport, by Rev. J. Proudfit	80 00		
	Church of Pisgah, Ky., by Dr. Blythe	16 00		
	Two members of First church Philadelphia, 20 each	40 00		
				400 62
				$2010 44

☞Owing to the great demand for this work, we are unable to furnish the back numbers of the present volume. Persons subscribing before the expiration of this volume, will receive the remaining numbers gratuitously; and should they pay, they will be credited for the 2d volume in advance, which will commence with the September number.

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